

# Grammar of the Shina (Sina)

Language

by T. Grahame Bailey

1924

London: The Royal Asiatic Society

## CONTENTS.

PREFACE ..	..	..	..	..	Page vii
INTRODUCTION ..	..	..	..	..	xiii
THE <i>GLIYI</i> DIALECT					
Pronunciation ..	..	..	..	..	1
Cerebrals ..	..	..	..	..	1
Low Rising Tone ..	..	..	..	..	2
'Pho Accent ..	..	..	..	..	4
Vowels ..	..	..	..	..	5
Consonants ..	..	..	..	..	7
ACCIDENCE ..					
Nouns ..	..	..	..	..	11
Pronouns ..	..	..	..	..	11
Adjectives ..	..	..	..	..	22
Verbs ..	..	..	..	..	21
Verb Substantive ..	..	..	..	..	26
First Conjugation ..	..	..	..	..	30
Second Conjugation ..	..	..	..	..	30
"i" Class ..	..	..	..	..	35
"u" Class ..	..	..	..	..	38
Intransitive Verbs ..	..	..	..	..	38
Irregular Futures: "a" Class ..	..	..	..	..	34
"o" Class ..	..	..	..	..	40
Irregular Past ..	..	..	..	..	43
General Verbs ..	..	..	..	..	44
Intransitive, Passive or Middle ..	..	..	..	..	48
Pairs of Transitive and Intransitive Verbs ..	..	..	..	..	40
ADVERBS ..	..	..	..	..	53
PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS ..	..	..	..	..	55, 56
Note on some forms given by Biddulph ..	..	..	..	..	56
SYNTAX					
Nouns ..	..	..	..	..	57
The Cases ..	..	..	..	..	57
Agency or possession ..	..	..	..	..	57
PRONOUNS ..	..	..	..	..	01
ADJECTIVES ..	..	..	..	..	02
VERBS ..	..	..	..	..	03
Voice ..	..	..	..	..	04
Causals ..	..	..	..	..	04
Case of subjects and objects ..	..	..	..	..	05



	Page
The Parts of the Verb	89
The Verb <i>thokai</i>	71
ADVERBS	73
PREPOSITIONS, CONJUNCTIONS	74
THE SENTENCE AND ITS PARTS	75
Repetition of words	75
Interrogative Sentences	75
Direct Speech	75
Conditional Clauses	76
Temporal Clauses	78
Advisable, proper, right, duty	78
Necessity	79
Know how to	79
Wish, desire, intention	79
Ask, demand	80
Begin	80
Purpose	80
Ability, inability	81
Continuance, habit	81
Compound Verbs	82
The Suffix -k	84
List of Words Containing the Low Rising Tone	89
List of Words Containing the so-called "palatal" letters (cerebral and non-cerebral)	95
List of Words Containing the cerebrals t, d, t, n	
TEXTS:—	
A Visit to Thär	100
The Death of the Raja	103
The Farmers' Quarrel	104
The Parable of the Prodigal Son	106
Sentences from Sir George Campbell's List	109
Sentences from Leitner's Dardistan, Retranslation and Notes	111
VOCABULARIES	
ŠINĀ—ENGLISH	127
ENGLISH—ŠINĀ	128
THE KOHISTĀNĪ AND GURĀSI DIALECTS	169
INTRODUCTION AND SYNTAX	209
Pronunciation	209
Nouns	210
Prinouns, Adjectives	211
Verbs	212
Passive, Causal	212
	215, 216

	Page
Agentive Participle, Compound Verbs	216, 217
Ought, Ability, Know how to	217, 218
Pronominal Suffixes	218
Interrogative Participle	218
Conditional and Temporal Clauses	219
Purpose, Contingent Result, Quotations	220
Kashmiri Elements in Gureāl	221
ACCIDENCE:—	
Nouns	222
Pronouns	224
Adjectives	226
Verbs:	
Verb Substantive, Transitive Verb	228
Passive, Intransitive Verb	229
Conjugation of principal Verbs	232
Note on Transitive Past Tenses	234
Adverbs, Prepositions	236, 237
TEXTS:—	
The Death of the Raja	238
The Quarrel	238
The Parable of the Prodigal Son	239
ACCIDENCE:—GURĀSI	
Nouns, Pronouns	242
Numerals	243
Verbs	244
Examples of Conjugation	247
Adverbs, Prepositions, Conjunctions	249
TEXTS	251
ENGLISH—ŠINĀ VOCABULARY	252
THE DRĀS DIALECT:—	
ACCIDENCE:—	
Nouns, Pronouns	273, 4
Adjectives, Verbs	275-81
Numerals, Adverbs, Prepositions, Conjunctions	281
SIR GEORGE CAMPBELL'S SENTENCES	282
VOCABULARY	283



## PREFACE.

In the following pages an attempt has been made to give a connected account of one of the most fascinating of languages. The Shina (Šinā) country, though of considerable political importance, is not much visited by Europeans. Few summer a few go for a holiday into the lovely Gūrās vā, y, but not many venture further. There is an agency in Gilgit, the capital, where several Europeans live, and an Assistant Resident is stationed alone in Gilās watching over the lawless country of Yāstān, which he must keep in order, but may not enter. The summer quarters of the Gilgit agency are in Asōr.

Gilgit is the real home of the šinā language, and there it is spoken with the greatest purity. Hence the grammar of Gilgit is the best. It has been given in considerable fulness, more than three quarters of the book being allotted to it. The remaining dialects of the language are more brief, treated. The contents may be summarised as follows:—

**Gilgit:** a full account of the pronunciation; a moderately full account of the grammar, both accidence and syntax; appendices on the low rising tone and on two sets of cerebral letters; a number of texts with notes; Shina-Farsi and English-Shina vocabularies of over 2000 words each with declensions and conjugations indicated.

**Kohistan and Gūrās:** brief account of pronunciation, short grammar (accidence and syntax); Kohistan vocabulary of about 1000 words and a Gūrās vocabulary of 800; two or three texts.

**Drās:** very brief account of the accidence with a few sentences and a list of a few common words.

For the geographical areas covered by these dialects see the Introduction.

Attention may here be drawn to the special features of interest.

**PRONUNCIATION.**—Cerebral sounds (i) as in many Indian languages, t, d, n, r and (in Drās) l; (ii) cerebral as well as palatal o, oh, sh, zh and j. Other points worth noting are the low rising tone in many words, the remarkable accentual system especially under nouns and verbs; the faint f with its corresponding sonant v; the absence of aspirated sonants



(this feature is common to nearly all north India) : the tendency to unvoice final sonants. All these are discussed in detail under Pronunciation. With reference to the cerebrals the question arises whether the words containing cerebrals are all derived from Sanskrit or whether non-sanskritic words also contain these letters. It will be found that very many of them are non-sanskritic.

**GRAMMAR.**—The most noteworthy points are the following. The declension of nouns and conjugation of verbs are closely connected with the incidence of the accent.

Nouns have two forms for the agent case in all dialects except Gilgit where there is only one. The case is used for the subject of transitive verbs, and when there are two forms one is for the past tenses, the other for all other tenses. This distinction is carefully observed in Gūrāl and Drās, but somewhat obscured in Kohistan.

**Verbs.**—In spite of the employment of the agent case or cases, verbs inflect for person and number, and in many tenses for gender. This is contrary to the usage of Urdu, Hindi, Panjabi, Lahndi and Kāshmiri. The system of personal verbal suffixes which prevails in Kāshmiri and to some extent in Lahndi and Panjabi is foreign to Šinā. The only exceptions to this are in Gūrāl which has a very few such suffixes clearly taken from Kāshmiri.

Verbs of striking take a special objective form.

There is a complete organic passive, but the idea of the passive is not well developed, and the passive conveys to the Šinā mind the conception of an intransitive or middle rather than of a true passive.

Causal verbs are much used.

There are two forms of the verbal agent, one of which changes for person and number.

The infinitive is a verbal noun and has great flexibility of use.

There are special forms for (i) the stative participle indicating a state, with a passive signification in transitive verbs, little used in intransitive verbs.

(ii) the concessive, let him, her or them be or do so and so.

Very interesting is the existence of a verb meaning to be unable, dūbo lki.

**Pronouns.**—Interrogative, relative and indefinite pronouns are not distinguished.

**Adjectives.**—Some Adjectives agree in gender and number with their nouns, but, except in Gūrāl and Drās, they do not change for case. There are no special forms for the comparative and superlative.

Enumeration goes by scores. In Gūrāl and Drās, however, there is a word for thirty.

Adjectives may generally be used adverbially: adverbs and prepositions are often interchangeable and even nouns are frequently used as adjectives or adverbs.

**Direct Speech** is employed to the exclusion of every form of indirect speech, even thoughts and reasons being given in this form. Thus an idea like "you have been punished for the independence on which you pride yourselves" would be rendered "you saying to yourselves 'we are independent' have received punishment."

**Quotations** are indicated by the word *iholki*, do or say, which is put at the end of the quotation. Other words for "say" may be used, but they are placed before the quotation and they are not so common as *iholki*. This word *iholki* has a variety of uses which are worthy of attention.

**Loan words** taken from Urdu are common. Borrowing from Urdu is facilitated by the fact that all Šins are Muhammadans. The close dependence of the greater part of the Šin country upon Kāshmir and upon Urdu-speaking officials who have reached it through Kāshmir, gives an impetus to this process. Gilgit and Kohistan Šins cannot speak Kāshmiri. Borrowed words are not much altered, but differences in pronunciation may be observed. Some words are given the low tone, g and kh are generally substituted for *g* and *kh*, and *k* for *g*, but the letters c, ch, gh, j and zh (if zh ever occurs) are almost invariably kept unchanged, i.e. they are not cerebralised. The word *bākhāis* from *bākhāish* is an exception.

The people of the Gūrāl and Tālā valleys speak Kāshmiri with perfect fluency, and the Šins of the Drās plain speak Pūrki in addition. The influence of Kāshmiri upon Gūrāl and Drās is clearly observable in the vocabulary and in a few suffixes. I have not noticed any Pūrki influence.

In conclusion I would bespeak the indulgence of scholars on the ground of the extreme difficulty of recording what is practically a virgin speech. Very little has been written on Šinā. In the literature mentioned below brief accounts of the vocabulary and accent, with, in one case, a few texts, will be found, but the pronunciation and syntax have not been touched.



## INTRODUCTION.

### SINĀ.

The Sinā language is spoken over a wide extent of country. The eastern part of its southern boundary is the mountain range lying immediately to the north of the valley of the Kāśhmīr, i.e. the range to the north of the Sind River. The boundary follows this chain of mountains eastwards to about long. 75-30. To the east of that is the Drās River. From a point a little to the west of Drās the eastern boundary follows a line north-west to the Indus, crossing the Indus a few miles above the junction of the Indus and Gilgit Rivers, and continuing as far as lat. 36-15 or 36-20. From the north of Gilgit the northern boundary goes southwest to the mountain crests lying to the north of Cilas, and then follows the line of the Indus Valley down past Sazin, Tawit, Jalkot and Pālus to a point a little more than half way between Cilas and Āmb, which is a town to the west of Abbotabad. The western part of the southern boundary may be said to be the mountain chain to the south of the Indus from this point back towards Cilas, keeping north of the Kāśmīr Valley. From the head of the Kāśmīr Valley a straight line to Hāmūk will join the eastern part of this boundary which has already been described. The western boundary is the same as the western part of the northern—from Gilgit down the Indus.

The Sinā country may thus be said to include the Gūres and Tīlī Valleys on the south drained by the Kyākhāngā River, the valley of the Būrzī River to Būrzī, the districts of Āstōr, Gilgit, Cilas and Kohistan down the Indus to the point mentioned above. Within these limits Sinā is the only language spoken, but one must remember that the Gūres and Tīlī people are bilingual and speak Kāśhmīr well. The valley of the Drās River down to long. 75-30 near Kārgīl lies outside the Sinā country proper, but in the valley are to be found many Sinā-speaking families. The rest of the inhabitants of the valley speak either Kāśhmīr (to the west) or Pūrk (to the east). The people of the Drās plain speak all three languages.

The language is remarkably homogeneous over its whole area and the speakers from the Indus Valley will readily understand those from Drās or the Kyākhāngā. We may divide Sinā into three dialects—Gilgit, Āstōr and Kohistan. If we desired to take note of more minute variations, we might sub-



The difficulty of getting grammatical facts from illiterate speakers will be known to all who have ever attempted the task. The language is entirely different from Kāshmiri and from the North Indian Aryan dialects such as Urdu and Panjabi. Pronunciation presents difficulties no less serious. In the case of a language in which nothing has been written only careful training for years will enable anyone to attack with any hope of success the task of recording sounds. Sounds perfectly new have not only to be recognized and differentiated, but to be written down correctly in every word in which they occur. Further, in an unwritten language one has to decide what to record, whether rapid, medium or deliberate speech, for pronunciation in most languages varies greatly with the rate at which a person is speaking.

The word Shina is generally pronounced by Europeans Shī'na, but the people say shī'na (cerebral sh and n) with the accent on the second syllable. The *i* is quite short, but is the narrow French *i*, not the short English *i* in "bit."

I trust that this grammar will encourage some of those Englishmen whose lot for a time is cast in Gilgit, Astor or O'Leary, to take up the study of Shina. It should prove a delightful pastime and result in valuable contributions to the science of language.

T. GRAHAME BAILEY.

April 28th, 1917.

NOTE.—Kāshmir, Kāshmiri and other similar words are spelt in this grammar as they are commonly pronounced.

LITERATURE. (See foot of next page.)

Biddulph: Tribes of the Hindoo Koosh: a description of almost inaccessible regions with an account of several languages including Gilgiti Shina.

Leitner: Dardistan: a description of the country and its customs. It contains an account of the grammar (accidence only) and vocabulary of Shina with a number of sentences.

Grierson: The Pisāca languages of North Western India: on the phonology of the Pishāo languages including Shina.

J. Wilson: On the Gurezi Dialect of Shina: Indian Anti-quary. April 1899, pp. 98-102.

Linguistic Survey: Vol. VII, Part II, pp. 150-232. This was published three years after my Grammar was finished

September 25th, 1923. Postscript.

II. *Cerebrals and aspirates*.—A few scholars are still bewildered by the fact that most English writers in describing Shina words have either ignored the two series of sounds *t* & *d*, *n* (forward and back) and all aspirates, or have recorded them inconsistently. There is no cause for astonishment. None of these writers spent their childhood in places where the sounds were used. On the contrary they heard them for the first time only after having reached manhood, perhaps even middle life. In such circumstances accurate recognition was not possible. I had the privilege of being born among them. The first language I spoke contained them all. I have been accustomed to them all my life. Finally, for many years I have made a careful study of phonetics. It would be more affectation for me to say that I have any doubt as to their nature, for they are, if not *de jure*, at least *de facto*, my native sounds.

III. *Note on "v" and "w"*.—These letters represent the same sound. Originally "w" was written throughout, but before sending MS. to the press I changed "w" to "v" on the ground that English "v" is much nearer to the Shina sound than English "w". Unfortunately in some words "w" remained uncorrected.

IV. *Kohistani*.—In the pages of this work "Kohistani" always means the Kohistani dialect of Shina, not one of the Kohistani languages referred to in the recently published Vol. VIII, Part II, of the Linguistic Survey.

IV. *Low rising tone*.—The Kohistani, Gurezi and Drasi dialects of Shina may, and probably do, contain this tone, but until I came to study Gilgiti I did not realise the importance of marking it. It would have been possible to supply the omission at a later date on the analogy of Gilgiti, but such a proceeding would have been unscientific, and I deemed it wiser to leave the tone unmarked in these dialects, which, though appearing in the latter part of the book, were studied first.

V. *Dialects of Shina*.—Col. Lorimer mentions a Pūnyāl dialect. I have not had an opportunity of meeting Shins from Pūnyāl.

T. G. B.

June 9th, 1924. *Literature*. Col. Lorimer: Gilgiti Phonetics, J.R.A.S., Jan. and Apr., 1924. Forthcoming Notes on this article by Grahame Bailey, J.R.A.S., July (or Oct.), 1924; and in Bulletin of School of Oriental Studies, Vol. III, part IV, 1925.



## THE GILGIT DIALECT. PRONUNCIATION.

The great difficulty of writing about speech sounds arises out of the fact that they vary from sentence to sentence. Nearly all the vowels and a few of the consonants of Šinā vary according to the rapidity of their utterance. This ought not to cause surprise to anyone whose native language is English. Our vowels and consonants change in a manner which must be bewildering to foreigners. We have the dissyllable "forget" pronounced as often as not "fget"; "forehead" becomes "fird"; "thank you" frequently strikes the ear as "kyou." Our pronunciation alters according to the solemnity or levity of the occasion. In phonetic books one may sometimes find three methods of pronouncing any given passage. One would be suitable to a speech of exceptional solemnity and weight, spoken very slowly; another would be heard normally in the pulpit and generally in any speech not of a jocular nature, while the third would be employed in rapid conversation.

Further it must be remembered that even in one style of speaking, say conversation, the pronunciation changes with the emphasis laid upon a word, which again may depend upon its position in the sentence and upon other circumstances. This applies also to Šinā. It is therefore not easy to say exactly what is the pronunciation of any word, particularly as regards the vowels. Thus a vowel might quite correctly be written a, ā, ǣ: or k, ǣ, ǣ: or ǣ, l, i: or ū, o, q: or ǣ, ā: or ǣ, ǣ, ǣ: or g.

On the other hand many consonants would never be interchanged. Thus there is never any confusion between t and p, or d and q, or r and f, or c and q, or sh and s, or zh and z, or j and cerebral j. The Šinā ear is not quite so keen for cerebral n as for other cerebrals. Yet we may say that n followed by a vowel is usually pretty consistently cerebral, but when final is, though never liquid, much less cerebral than in other positions. Sonants are not aspirated, except by mere accident, and surds which are not final are either clearly aspirated or not aspirated at all. About final surds there is not quite the same consistency. The tendency, imperfectly carried out, is to aspirate final surds.

The incidence of the low tone is to some extent a matter



divide Astōri into Astōri, Gūrēsi and Dārāt, and Kohistān into Cilās and Kohistān. In the following pages the Gūrēsi dialect is taken from the Mīsi and Gūrēsi Valleys, that of Dārāt being separately dealt with. Kohistān is taken partly from Cilās, but more from Jālkōt, a large village six or eight marches further down the Indus.

The Sīnā-speaking people of the Dārā Valley belong to the Brokpa caste. This name Brokpa has been given to a dialect of Sīnā widely different from any of the above, found in some villages on the east of Kārgil. So different is this dialect that it is not intelligible to speakers of Sīnā proper.

The word Cilās is pronounced cilās by Urdu speakers, cilās by Panjabis, and cilās by Cilāsīs. Gilgītīs call it cilās.

Sīnā belongs to the Dārd group of languages which includes also Kāshmiri, Gārvī and Maīyā. For its philology and phonetic relationships Sir George Grierson's monograph on the Pishāva languages of North-Western India and Vol. VIII, Part II, Linguistic Survey of India, should be consulted. There we learn that the languages of the Dārd group along with those of the Kāfir or western group and Khōvār or Ōtrāli constitute the modern Pishāva languages. The fact that Kāshmiri belongs to the Pishāva group has been called in question.

A statement made by an intelligent native of Jālkōt in Kohistān will be of some interest. He was acquainted with all the country between Cilās and Āmb and spoke Pāshō well in addition to his native language. The Sīnā-speaking country which he knew he divided as follows: Cilās, containing 30,000 people (the actual population is 9,000), the country under Rāja Pākhtūn Āli with 10,100 people, and Kohistān with 80,000. If we may suppose that the real figures are half of what he said we get a total of 55,000 Sīnā speakers, excluding about 41,000 in Kāshmir or nearly 100,000 altogether.

He used the name Kostān (i.e. Kohistān) to mean the independent Sīnā-speaking country, while the remainder, viz. Cilās and that under Rāja Pākhtūn Āli he called Sunāki. He gave the following divisions of the Rāja's country—Tangir, 4,000; Darāl, 1,300; Shētāl, 400; Sazin, 400; Sūmār, 300; Hārbān, 2000; Total 10,100.

His list of stages between Cilās and Āmb is of interest especially as Europeans are not allowed to travel over most of the country. Each stage consists of two marches except where stated to be a march and a half. (1) Thūr, about 22 miles, end of English *raj*; (2) Hārbān or Bāshā in Hārbān; (3) Tangir, 1½; (4) Jālkōt; (5) Shīgībān; (6) Ālvānī; (7) Kūnshēr, 1½; (8)

Mūsā; (9) Kharāt, 1½; (10) Kālkōt; (11) Zibbōt, 1½; (12) Gabār; (13) Bārbān, 1½; (14) Būrbāt, 1½; (15) Shemayāl, 1½; (16) Kōlli; (17) Būrbāt; (18) Bārbān; (19) Būrbāt, 1½, end of Kohistān and of Sīnā country. The stages from Būrbāt to Āmb are—(1) Shān; (2) Thākōt; (3) Shāghān; (4) Gūnigay, 1½; (5) Hāshūm Khāl; (6) Dār-bān; half a stage further Āmb. This makes the Sīnā country extend for 30 marches from Cilās and gives 12 marches more down to Āmb.

NOTE.—† is used after a word to show that the accented syllable in that word is uttered with the low-rising tone.



of position. Certain words have it clearly when pronounced alone. In rapid speech it is sometimes omitted; in particular when two tones come close together one falls out. At the same time a word which does not contain the tone when pronounced alone will never receive it in conversation.

The three features of Sinā pronunciation to which the greatest attention should be directed are cerebral letters, the low tone and accents.

#### CEREBRALS.

The cerebrals may be divided into two classes: (i) the ordinary cerebrals *t, d, f, n* (and *l* in Drās) commonly found in north India; (ii) the cerebral forms of the so-called palatals *c, sh, j, zh*.

(1) The cerebrals *t, d, f, n, (l)*.—When I was making arrangements for the study of Gīgita Sinā there was no point to which I looked forward with greater interest than the deciding of the debated question of these cerebrals. Their existence had been called in question. The chief reason, as I understood it, was that Biddulph and Lettner had not mentioned them. I felt that before one could be influenced by such a reason one would need to be assured that those scholars were (what they were not) born in India and that they had in early childhood imbibed the power of unhesitatingly distinguishing these sounds. One would not be impugning their scholarship if one doubted their ability to make these fine distinctions. And as a matter of fact neither of them has anywhere described the character of the Sinā forms of *t, d, n, l* and *r*, which they would certainly have done if they had recognised them. I had studied the dialects of Yāgrastān, Cīfā, Gūrās and Drās, and knew that all of them contained these cerebrals, the Drās dialect possessing in addition the cerebral *l*. There remained only *l*lglīl.

I will endeavour to set forth briefly the nature of these letters in Sinā. *t, d*, and *r* are clearly distinguished from *t, d*, and *r*. *r* is the ordinary *r* of north India: thus in *bāri bāri*, a big field, the *r* of *bāri* is quite different from the *r* of *bāri*. It is made by a single flap of the tongue from a position well back on the hard palate. *t* and *d*, when not followed by the vowel *a* or *i*, and in the case of final *t* and *d*, when not preceded by *a* or *i*, are practically the same as the Indian letters. They are produced at the same part of the hard palate as *r*, the actual contact being little further back. When they are followed by the high front vowels *i* and *e* they are pronounced from a point on the palate further forward than the position just described. The higher the vowel the further forward is the striking point of

the tongue against the palate. Hence the position for *ti* and *di* is further forward than for *te* and *de*. But it is important to observe that even when *i* follows, the point of striking is not so far forward as for the English letters *t* and *d*, and it is still further removed from the position of dental *t* and *d*. There is never the slightest tendency to confuse *t* and *d* with *t* and *d*. When final *t* and *d* are preceded by *a* or *i* they are uttered slightly further back than *ti*, *di*, *te* and *de*, but not so far back as *tu*, *du*, *to*, *do*, *tu*, or *du*, all these being pronounced in the position of Indian *t* and *d*.

When followed by a vowel varies from the ordinary north Indian *n* to one with a position a little further forward, but when it is final it is a good deal further forward, though not so far forward as the common English *n*.

Thus, *tklāpku*, flying fox: plur. *tklāpku*. There is a marked difference in the position of *n* in these two words.

In the word *kgr*, ear, the *n* is alveolar as in English, and in all dialects of Sinā it is changed to a cerebral when a vowel follows: hence plur. *kgn*.

*Attraction*.—It is common for a letter to be attracted into the palate position of the letter preceding it. This is particularly common with the word *thokki*, the *t* of which is always apt to be made cerebral if a cerebral precedes and alveolar if it precedes.

<i>tkēg thokki</i> , secretal,	<i>tkēg thokki</i> , fire gun, arrow.
<i>lks thokki</i> , to flick,	<i>lks thokki</i> , he joined.

but on the other hand

*klūgh thokki*, approve of, *māgh thokki*, rub.

*hūn thokki*, lift up. The *n* in *hūn* is the English alveolar *n*, and the *t* of *thokki*, is attracted to the English alveolar *t* position.

If there is the slightest pause between the two words, e.g. if in saying *lks thokki*, *lks thokki hūn thokki*, the speaker pauses at the end of the first word, the *t* of *thokki* will invariably revert to its normal dental position.

The word *sāgha*, male buffalo, is interesting. In Panjabi it is *shāgha*. In the Sinā *sāgha*, the *n* is alveolar and therefore the *d* is alveolar also.

It occurs only by attraction before a cerebral, as *lrglātk*, on all sides.

NOTES.—(i) The throwing forward of a cerebral *t* or *d* before an *a* or *i* vowel is common in some Central Pākharī dialects.

(ii) Attraction is common in English. Thus to take only one type, American and Irish speakers for the most part



pronounced after a vowel with the tip of the tongue somewhat far back. The result is that they pronounce words like "heart," "hard," "heart," "heart," with a cerebral final letter.

(2) The cerebrals *q*, *ch*, *s*, *z*, *j*. The letters *ch*, *sh*, and *j* in English are generally known as palatals. It is difficult to say why they are so named, for many other letters are equally pronounced against some portion of the palate and might equally be called palatal. However the name has been given, and we have here only to explain in what respect the corresponding letters in *Śinā* differ from the English. In *Śinā* there are two sets of letters which sound more or less like the English palatals, one set pronounced a little further forward than the English, and the other markedly further back. We may say, therefore, that we have, including the English letters, three sets of these so-called palatals: (a) the forward *Śinā* set; (b) a little behind them the English set; (c) further back still the *Śinā* back set.

It is necessary to observe that in *Śinā* there are both aspirated and unaspirated forms of *c* and *q*. In English there is only one letter, usually written *ch*, which is always slightly aspirated. In *Śinā* there are four, *c* and *q* quite devoid of aspiration, and *ch* and *qh* strongly aspirated.

These cerebral palatals are produced at the same part of the hard palate as the cerebral *t*, *d*, *n*, *l*, *r*. It should be noted further that *c* and cerebral *j* are single sounds, and are not compounded of *t* plus *s*, and *d* plus *z*. Similarly *c* and *j* are single sounds. They have a stop on-glide with a slightly fricative off-glide, which is quite different from the combination of *t* or *d* with *sh* or *zh*.

A list of the most important words containing these letters has been given in a separate appendix which should be consulted along with the preliminary remarks.

*The Low Rising Tone.*—In an appendix I have given a large number of examples of the occurrence of this tone. Here it is necessary to indicate only its nature. For short we may call it a low tone but as it rises from the low position, it is more accurately called a low rising tone. The pitch of a syllable pronounced with this tone is about four semitones above the lowest note that a speaker can reach and it rises about two semitones, i.e. to a note about six semitones above the speaker's lowest note. These indications of pitch are only approximate and in particular the note to which the tone rises may vary considerably.

It is interesting to compare it with the low rising tone in *Pānjābī*. It appears very like a modified version of the *Pānjābī* tone. That begins about two semitones lower than the *Śinā*

tone, a fact which makes a great difference in the acoustic effect. It is also more emphatic. A foreigner could hardly fail to observe something peculiar in the *Pānjābī* tone, but he might hear the *Śinā* tone many times without being conscious of anything unusual. In *Gadhwāhī*, a language of the Central *Pānjāb* group, there is a guttural *a* which bears some resemblance to these tones, but it differs from them both in the following respects:—

(i) the tongue must be flattened and the corners of the mouth kept far apart, which is unnecessary in *Śinā* and *Pānjābī*;

(ii) there is distinct constriction of the throat muscles not found in *Śinā* and *Pānjābī*;

(iii) arises out of (e): it is associated only with the vowel *a* and not heard with any other vowel. The *Śinā* and *Pānjābī* low tone can be uttered with any vowel which has the accent;

and from *Śinā* in (iv), for it is about two semitones lower than the first part of the *Śinā* tone (and is therefore about the same pitch as the *Pānjābī*).

It agrees with both of them in being pronounced only with an accented vowel.

It is important to note that the *Śinā* tone, like the *Pānjābī*, is significant. That is, words pronounced precisely alike in other respects differ in meaning according as they have or have not the low tone.

Thus we have pairs like the following:—

baṣṭ, lung,	baṣ, language.
daṭṭ, mouthful,	daṭ, post, letters
dārjṭ, doors,	dārj, boys.
lāṭṭ, visible,	lāl, blood.

There are a number of others. The imperative of the first conjugation differs from the conjunctive participle by the tone and by the length of the vowel.

sidṣ', strike (imperat.),	sidṣ'ṭ, having struck.
thā, do (imperat.),	thāṭ, having done.

The people themselves call syllables with the tone "long." This is correct to the extent that a short syllable does not receive the tone; but half long syllables sometimes have it, and on the other hand many without the tone are long.

*The Accent.*—The accent is strongly marked in *Śinā* and is of considerable importance in the declension of nouns and conjugation of verbs.

Thus in the case of nouns—

(i) when the accent falls on suffixes, singular or plural, the



vowel of the previous syllable is frequently shortened if not short already, but when the suffixes are not accented, the previous syllable is often lengthened, especially if it is half long;

- (ii) nouns ending in accented -u or -i add the suffixes to the nominative, while those ending in unaccented -u, -y, -ī, -i, drop these letters before adding the suffixes.

In the case of verbs the first and second conjugations are distinguished mainly by the position of the accent. The rules are:—

- (i) verbs of the first conjugation have the accent of the imperative, concessive, future and tenses formed from the future, on the syllable following the root, and as a result of this the syllable following the root is often longer than in verbs of the second conjugation;

- (ii) verbs of the second conjugation have the accent of the tenses mentioned in (i) on the root (on the last syllable of the root if the root has more than one syllable), consequently this syllable is lengthened when half-long.

In some words the accent falls equally on two syllables. They have been marked in the Sinā-English vocabulary: *uḍḍayt* has all three syllables evenly pronounced.

Before taking up the remaining letters in detail one or two general features may be alluded to.

*Nasality*.—Nasality is not nearly so marked a feature of Sinā as of the languages of the Punjab and United Provinces. Nasal vowels are not frequent, and when they occur nasality is faint. Any vowel may be nasalised.

*Double Letters*.—The doubling of letters is extraordinarily rare, indeed I do not remember a case in an ordinary native Sinā word. It may occur, but rarely, in borrowed words, e.g. *Sūnni*, one of the two great divisions of Muhammadans. The absence of double letters is the more remarkable as they are so common in languages all over India. In English they occur only when a suffix begins with the same letter as ends the word to which it is a suffix and when a word begins with the same letter as ended the previous word, but even in these cases the occurrence is only occasional: e.g. not till then, soulless, wholly (many people pronounce only one l), tailless, unnerved, etc.

*Devocalising of Final Letters*.—Final *r* is only partly vocalised, being sometimes almost surl: final *l* is treated in a similar way, but is slightly more vocal than final *r*: cf. *ḍerār*, promise; *biḷ*, edge of precipice.

The letters *g*, *d*, when final are often surl or almost surl,

but this fact is not so constant as the devocalising of final *r* and *l*.

cf. *rōg* (rōk), illness; plural *rōgi*; *phing* (phēk), fig; plural *phēgi*,  
*fūft*, steel; genit. *fūftiki*, *jāk*, people; genit. *jāgo*;  
*gūlap*, rose; genit. *gūlapki*;  
*tāht*, tier; plur. *tābūti*; gen. sing. *tābūtki*; gen. plur.  
*tābūdo*.

*Final short i* is always surl when following a surl consonant and not infrequently even after a voiced consonant: e.g.

*ḍāki*, back (noun), *ōi*, lower lip.  
*āni*, *āni*, *nāni*, here, *āi*, there.

*Omission or interchange of short vowels*.—Final short vowels are frequently omitted, and short vowels in all positions are liable to be interchanged. For further details see above in the second paragraph of the section on pronunciation. The oblique suffixes of nouns are often left out.

*Lengthening or shortening of vowels*.—Half-long vowels are often lengthened or shortened according as they bear or do not bear the accent. See also above under Accent.

*Aspiration*.—The surl stops *t*, *k*, *p*, *c*, *q* are found both aspirated and unaspirated, but except when they are final, they are either clearly aspirated or clearly unaspirated; the half aspiration so common in English is not found. Aspiration may not be omitted at will. Sonant letters are never aspirated except by accident. Final surl stops receive an adventitious aspiration which falls away as soon as a suffix is added, or when another word closely follows. This aspiration is somewhat irregular being sometimes omitted and sometimes retained. In all other cases aspiration is either constantly present or constantly absent. As will be seen lower down the English and Greek *th* sound (as in "forth," "thought") is not heard in Sinā.

The following is a list, with brief description, of the letters used. They are as far as possible those of the Royal Asiatic Society.

#### VOVELS.

*k*: short *n* in "fun," with lips more spread than in English: nearly always short but sometimes half-long, as in *gētā*, together; *barā*, barf, puddle, small lake.

*a* half-long: Italian *a*, English *a* in "back": like French *a* in "bas," "repas," "ame," but nearer the English sound.

*ā*, same as *a* but long: English *a* in "ban," like French *a* in "sable," "tasse," but nearer the English sound. When *i* occurs in the following syllable, this *a* is sometimes



openly changed to the *a* in French "cave," "sale," "page," "image," of *ā* became, with *ā*, the same. *a*, a very short vowel like the *e* in "Whitaker."

*ā*, almost like *a* in "man"; it may be short or half-long. *au*, the diphthong in Urdu *grāu* almost a combination of *o* in "hot" and *o* in "O'Neill" when not a diphthong. *āu*, practically English *au* in "awe," French *o* in "hôtel," "côte." *ā*, *ā*, represent the short, half-long and long forms of two sounds; one is *e* between French *é* and *e*, practically the *e* of Urdu *mera*, my; Panjabi *lāla*, lamb. The other is French *ê*, which is a lower variety of the other. I do not think that these two *e*'s are constant in their use, hence I have not attempted to differentiate between them in translation. It will be sufficient to state here that the second *e* (French *ê*) is found normally in the following cases:— Verbal endings: past -*egs*, -*egū*, etc.; 3rd future, -*ti*; imperat. -*ā*; conjunctive participle -*et*; agent II -*ā'yek*, also unaccented *ā'yek*.

Noun endings: plur. -*ā*; genit. -*āi*.

The 2nd sing. fut. -*a* is between the two ordinary *ā*'s *a* very short *ā*.

*i* as in English "hit": this may be found also half-long and long, but must not be confounded with the next *i* which is the Italian or French *i*. *i* is long in *dirū*, the intrusive past *i* *ā*, etc., where the *i* is as in "hit," but long; of the encouragement shouted out in a cricket match "well hi-i-i-it" which is different from "hent."

*i*, the French or Italian *i*, may be short or half-long.

*i*, the same as *i* but long.

-*i* is a final short *i*, it seems to be only half uttered.

*o*, French *o* in "folio," "alto": final unaccented *o* is half way between -*o* and -*u*.

*ō*, the same but long: French *o* in "chose," "grosse."

*q*, a very short *o* between *o* and *u*: e.g. *cof*, blow (noun); *qom*, tree.

*ū* as in English "put" (pronounced as in south England). This may also be heard half-long and long, as in the middle syllable of *bāṭū*, tepid; *bakhtū* elbow, where the *u* is not the Italian *u* but English *u* as in "put" lengthened. *ū* is usually less rounded than English *u* in "put," but in a few cases it appears very narrow and somewhat rounded, as in *nūḥ*, or are not; *shūryārt*, pleasure; *shūryāroḥki*, to please; *shūzht*, having dried. Final unaccented *ū* tends towards -*o*.

*u*, as Italian *u*, the normal English *u* of "brute," generally half-long, sometimes short.

*ū* is the same but long.  
*u* a very short *u*.

### CONSONANTS

*b*, not essentially different from English *b*; when final tends to be unvoiced, i.e. tends towards *p*.

*c*, like Italian *c* "cielo": further forward than English *c* and unaspirated; it is the unvoiced form of *g*.

*q*, a cerebral variety of *c*; much further back than English *c* and unaspirated. It has been described above.

*qh*, the same aspirated.

*c*, *ch*, *q*, *qh*, are uttered without protruding (rounding) the lips.

*d*, dental *d*, like Italian and French *d*, the tongue all round against the upper teeth: when final tends to become surd.

*q*, cerebral as in Urdu, Hindi and Panjabi. Before *i* and *e* further forward than before *a*, *o*, *u*; but even then further back than English *d*. It is the voiced form of *t*.

*f* is made with faint contact of upper teeth with any part of lower lip. The acoustic effect is quite different from English, French or Italian *f*. The voiced form is *v*.

*g* is not essentially different from English *g* except when it resembles Panjabi *gān* (*g*). In some words, especially borrowed words, in which an original *g* occurs, this *g* tends

in rapid and careless speech towards a *gān*-like murmur, like a faint Urdu or Panjabi *gān*, but very far back.

Thus *yārt* independent has this sound when uttered rapidly, but when said clearly it has a pure *g*.

*h*, like English *h*: a more or less accidental *h* occurs sometimes after a final accented vowel, as in *bi(h)* twenty; *shair(h)*, wife's brother: it occurs also after a final surd stop, as *bū(h)*, chequer tree: and in all 2nd plurals in which the *t* is final, as *hānāt(h)*, you are; *zameānāt(h)*, you are beating; *hāfīgēnāt(h)*, you have taken away. In these cases the *h* drops off when another letter closely follows.

*j* is the voiced form of *c*, further forward than English *j*, very like Italian *g* in "giorno": after a vowel it tends to become *zā*.

*j* (cerebral), a far back variety of *j*, much further back than English *j*. It has been described above. After a vowel it tends to become *z*. Its unvoiced form is *q*, *j*, and cerebral *j* are made without protruding the lips.

*k* like English *k*, except that in a number of cases it is pronounced a little further back and that it is unaspirated.

In English the *k* in "king" is distinctly further forward than the *c* in "carve" or "cauliflower": it is forward for a front vowel and back for a back vowel. In certain *Shōf*



words the *k* accompanying a front vowel is uttered further back than *c* in English "oil," yet it does not become Urdu *q*. Among these are all examples of Agent I in -*ki*, -*kā*, as

śiddhikā, śiddhikā, *śetiker*      būzūlīk, goer  
also *thk*, drop (of water, etc.), *thkēk*      śkrīr, promise.

The words *lūk*, *lūkek*, small piece, where there is a back vowel, *u*, have the *k* far back, further than the normal *Śiṅā k*. *kh*, same as *k*, but aspirated.

*kh*, a faint form of Urdu *kh*, not unlike *gh* in "tough" or *ch* in "loch," but further back: this *kh* is very rare except in borrowed words containing an original *kh* and even then in deliberate speech it tends to become *k*. In rapid speech it is a faint Urdu *kh*.

*l* is alveolar as in English except when final. When final, especially if in an accented syllable, it is either "liquid" (like *l* in a similar position in Irish-English or Arabic) or dental. By "liquid" is meant an advanced *l* against the front upper teeth. Final *l* tends to become slightly aud. Cerebral *l* is not found in any dialect of *Śiṅā* except that spoken in Drās where it is found in the dative ending -*lā*. Of course, an *l* immediately followed by a cerebral letter will be attracted into a cerebral position.

*m* is practically as in English.  
*n*, generally like English alveolar *n*, but in the 3rd sing. fem. pres. indie. and pres. perfect it is far forward and is almost *ñ* like the Italian *gn* in "ogni," or French *gn* in "Bretagne," Spanish *ñ*, Portuguese *nh*, except that it is further forward than these and does not materially differ from a dental *n*;

cf. *zr nē in*, she is striking      *zame'gin*, she has struck.

*ñ* is like English *ng* in "sing," sometimes very short as in *śhñ*, alert. Sometimes it is so far forward that its acoustic effect is not unlike that of *ñ*  
e.g. *pūsinizho'iki*, to swell,      *ññi, kōññi*, combs.

*r* is always a single tap "trill" as Urdu, Panjabi, Italian, etc. When final it tends to become partially devoiced.  
*r*, cerebral *r*, made by a single flap of the tongue rather far back on the hard palate. It is common in Urdu, Panjabi and most other Aryan languages in India.

*s*, as in English "said."

*śh*, as in English, but further forward, hence it has a greater hiss. It is pronounced without protruding (rounding) the lips.

## THE NOUN.

11

*z* is cerebral *zh*, the unvoiced form of *z*, pronounced much further back than English *zh*. It has been described above.

*t* is Italian or French *t*, dental, with tongue all the way round against the upper teeth: voiced form *d*.

*t*, cerebral, as in Urdu and Panjabi: unvoiced form of *q*, tip of tongue striking far back on hard palate. *t* followed by vowels *e*, *i*, is further forward than when followed by *a*, *o*, *u*, but even then is further back than English or German *t*, *th*, *th*, same as *t*, *t*, but aspirated. NOTE.—*th* is never pronounced as in English "think."

*v* is the voiced form of *f*, a fainter variety of what we are accustomed to in Urdu and Panjabi. It is always rather faint, but especially so after *u*: thus -*uval*, -*uv*, are not very different from -*uai*, -*ui*.

*y* as in English, but fainter: often we might write *e* instead of *y*, as *dūbolkī* for *dūbyolkī*, *te* for *ye*, etc. *y* is always faint, but after certain letters fainter than after others. We may distinguish degrees of faintness.

(i) after *s*, *z*, *q* and cerebral *j*, it is omitted altogether.  
(ii) after *t*, *śh*, *zh*, *c*, *j* very faint: (iii) after *s*, *z*, *r*, and the cerebrals *t*, *q*, *ñ* less faint: (iv) after *p*, *b*, *t*, *d*, *k*, *g*, *n* plain.

*z* much the same as English *z*.

*zh* like English *z* in "azure," but further forward.

*z*, cerebral *zh*, voiced form of *s*, much further back than English *zh*. It has been described above.

## THE NOUN.

The general scheme of endings in the declension of nouns is as follows:—

Nom. 1st Ac. Voc.	Singular.	Plural.
Gen.	—	-i, -ā
Dat.	-ki, -di	-o
Prep.	-tī, -dī	-qī, -oī
Loc. (in)	-r, -ā	-o
" (upon)	-r	-qī, -or
2nd Ac.	-dzh	-qzī, -ozī
Agent	-ā	-o
	-s, -ā, -ā (added to nom. sing.)	-s (added to nom. pl.)

With reference to those endings it should be observed:—

(i) In the genit. sing. -*ki* and -*di* may be considered the same. The real sound is -*ci* in which the *e* is the French *é*, but owing to rapidity of conversation or



influence of neighbouring letters or idiosyncrasies of a speaker we often hear -āi

(vi) Similarly *chāyā* -āi and *āi* and prepositional -ā, -āi may be treated as the same

(vii) We should notice however, that the 2nd accus. used with verbs of striking, has a distinctly clearer and longer -e sound than the others.

(viii) The locatives in *r* and *zh* always have the same vowel. This *zh* may be contracted from *kāzhā* 'upon', but when *kāzhā* is used as a prepos. the noun usually takes the ending -*zh* in addition, as *gōdāzh kāzhā* 'upon the house'.

(ix) The prepositional case is the case generally used with prepositions.

(x) Nouns whose nom. sing. ends in -*a* often contract the endings -*ap*, -*at*, -*āp*, -*āz* to -*āt*, -*āz*. In conversation this is universal. The prepositional may be either -*āp* or -*ā*.

(xi) The agent sing. ends in -*ā*, -*āi* if the nom. sing. ends in a consonant or -*i* preceded by a vowel, otherwise in -*a*. It is always formed from the nom. sing. and the agent plur. from the nom. plur. Therefore the references in the following paragraphs to "suffixes" must be understood to refer to suffixes other than those of the agent.

The important question in the declension of all nouns is whether the case suffixes are added to the nom. sing. or substituted for the ending of the nom. sing. The rule is that nouns ending in a consonant, accented -*i* or accented -*u* always add the suffixes to the nom. sing. In the case of -*i*, unaccented -*u* and generally of -*o*, -*e* and unaccented -*i* the final vowel of the nom. sing. is dropped before the suffixes. Nouns ending in -*a* generally add the genit. sing. suffix, contract for the other singular suffixes and drop the vowel of the nom. plur. before the plur. suffixes. Nouns in -*a* are, however, the least regular of Sinai nouns. This may be expressed in tabular form.

Add suffix to nom. Drop final vowel before sing. suffix.

nouns ending in con- nouns ending in unac- Those ending in son. cented -*u*, -*u* , -*a* (except gen. nouns ending in nouns ending in -*i* sing) accented -*i* nouns ending in nouns ending in un- accented -*u* accented -*i* (usually)

Add suffix to nom. Drop final vowel before sing. suffix.

nouns ending in -*a* nouns ending in -*a* (plur.) nouns ending in -*o* (usually) nouns ending in -*o*

The very few nouns ending in accented -*e* might equally well be said to contract. The oblique sing. (except the agent) is almost always on the same model as the plur., the suffixes being different.

Accent.—Special attention should be paid to the accent which in some words is on the suffix, in others on the last syllable of the root. When it falls on the suffix there is a tendency to shorten the vowel of the previous syllable unless it is short already; on the other hand, if the suffix is not accented, the previous syllable is often lengthened, especially if it is half long.

Low Tone.—The presence of the low tone has no effect on declension, it occurs only in the nom. sing. and plur., and the gen. sing. and plur. In any case its presence is only exceptional, and it is found even less often in the genit. sing. than in the nom. while in the genit. plur. it is almost unknown. *v* and *y* are often inserted euphonically to prevent two vowels coming together.

(1) Nouns Ending in a Consonant.—Masc. and fem. the same except in the nom. plur. where the masc. ends in -*i* and the fem. in -*e*.

(i) accent on suffix.

Singular.

Plural.

Nom. 1st Ac. Voc. *qāhār*, m., waterfall

-*i*'

Gen.

-*o*'

Dat.

-*āi*'

Prep.

-*ā*'

Loc. (in

-*āz*'

" (upon)

-*āz*'

2nd Ac.

-*ā*'

Agent

-*is*'

Nom. 1st Ac. Voc. *kāṭṭī*, f, promise

*kāṭṭī* -*ā*'

Gen.

-*o*'

Agent

-*ās*'

otherwise like *qāhār*, waterfall

(ii) accent on root.



Singular.		Plural.	
Nom.	1st Ac. Voc. char, m., mountain	chār' -i	-o
Gen.	char' -ki	-o', qē	-o
Dat.	-q, -ē	-o	-o
Prop.	-q, -ē	-o	-o
Loc. (in)	-br	-o	-o
" (upon)	-ēzh	-o	-o
2nd Ac.	-ē	-o	-o
Agent	charaē	-is	-is
Nom.	1st Ac. Voc. bam, f., mare	bām' -ē	-o
Gen.	bām' -ai	-o	-o
Agent	bamaē	-be	-be

otherwise like char, mountain.

Abstract nouns frequently end in -yārť (pronounced sometimes -yārť, yārť, and -yārť) or -ārť (as in gkizārť, sickness). These are all fem. To them must be added sqnyārť, m., goldsmith; sapnyārť, m., family. The declension is as follows:—

Nom.	1st Ac. Voc. abat -yārť, f., slowness	-yārť'
Gen.	-yārť'	-yārť'
Agent	-yārťe	-yārťe

The other suffixes are as in qhār, waterfall.

*Exceptions:* There are some nouns which though masc. take the fem. nom. plur. and vice versa, others which change in some peculiar manner before the suffixes, and finally some with double forms, or other irregularities.

klkban- f., intention : nom. pl. -i	dauł -ōk, m., hell : nom. pl. oki' and -okē'
romť, m., tribe : gen. romki', plural, nom., romť, gen. romo'	ēzł, f., ewe : regular, gen. -ki' : pl. nom. -ē', gen. -o' : Agent ēzłēē, pl. ēzłō's : also irreg. pl. ēzłi' ē, gen. -o Agent -ēē.
kūł, f., wall : gen. ku'rai, Ag. kūlēē : pl. ku'riē, gen. kūro', Ag. ku'riē.	kūł, f., thunder : same decl. as kūł, wall, except that accent is on first syllable throughout.
mor, m., word : gen. móki : pl. mō'ri or -yē : gen. -o or -yo.	shudart, m., boy : gen. shudart'i : pl. shudart'ri or -yē, gen. -yo : (note change of accent). In connection with shudart, which is a combination of shū, boy and dār boy, one should note the declension of dār'i, boys and dār. door.

dār'i, boys, has no sing. in use : the sing. dār, is not used except in shudart', as above. The sing. of dār'i is either shūo or shudart'.

dār'i, boys, makes gen. pl. dār'yo contrast dāro in next word.

dār, m., door, has gen. dār'ri : pl. dār'i, gen. dāro. (dār'i with low tone, doors, houses : dār'i, ordinary tone, boys.)

dqu, m., tooth : gen. dō'nyki, pl. dō'nyq, gen. -yo.

For further exceptions see below under plurals in -ārť, surds changing to sonants (Note I) and change of accents

(2) Nouns ending in -u (including unaccented -o).

In SinĀ nouns there is no irregularity in the suffixes themselves, it is necessary merely to note what change if any, is made in the body of the word before the addition of the suffixes. Hence it will suffice if one or two cases are given.

(i) unaccented -ū, -y, -o, practically all masc. The sound of the final unaccented letter is between ū and o, sometimes more like ū, sometimes more like o. They may be treated as the same. Suffix not accented.

Nom.	1st Ac. Voc. mā' -y, m., father	-q
Gen.	-ki	-o
Agent	-ūs	-ōs

A few are slightly irregular:—

plū -wū, m., part of shoulder : gen. -ki : pl. phyā, gen. phyāwo.	sqū, f., bridge : gen. sē'vki : pl. sē'vē, gen. sē'vo.
kāvū, m., bracelet : regular, also nom. pl. kē.	ūł -a-ū, m., forehead : gen. -ē'i : pl. -ē' or -ē'ē, gen. -ē'o.
brī -ū, m., rice : gen. -vki.	krī -u, f., shout : gen. -vki : pl. -vē, gen. -vo.

The adjective hāwū has maso. pl. hā : fem. sing. la'yi, pl. la'yē, It does not inflect for case.

Along with these we may put:—

hknzq, m., goose : pl. hknzē.
phklsq, m., poplar : pl. phklsē.

The following belong by declension to (ii):—

kāū, m., olive : gen. kav'ki : pl. kav'i, gen. kav'o.
barā'ū, m., husband : gen. barav'ki : pl. barav -ē', gen. -o'.
sirā'u, f., razor : gen. sirā'v'i : pl. sirā'v -ē', gen. -o'.

(ii) accented -u with accent thrown on to suffix, generally inserting euphonic w:—



farm servant -uvl'  
-uvó'  
-uvís

to m., plur.: dñh' m., strings  
nñh' m., Hindu; oakú' m.,  
vessel; dñh' m., dust; and  
in the same way except that  
nes are:—

á'i: pl. -á't, gen. -ó'.

ó': cf. jūt louse, below.

re:—

etc., regular: also nom. pl.

pl. -ávi' -ávo'.

etc., regular: also nom. pl.

pl. -ūt -uvo'.

pl. -u'i -uvo' belongs to both

not accented.

pl. -u'i -u'o.

with jū, salutation, above.  
umit, regular: also nom. pl.  
under (ii).

inacc. and fem, the masc. de  
ided after -i: nom. pl. the same  
ve). Accent always on root.

f., eye -yē

-yē

-yēt

-yēs

ve of Clās: plur. Clās'yē.

her: dñ(h), f., daughter: phap'.

ith plur. in -āq.

including -ūi, -ōi, -á'i, -á'i and

-ōi, -y all fem. The final -i is

changed into y before the suffixes. Those in -āi, -āi, -āi,  
-āi, generally take -āi in Agent sing.

Nom. 1st Ac. Voc. gāp-āi, f., brazier  
Gen. -yāi  
Dat. -yāt  
Agent -is  
Also 'āgrō-i, f., finger: Agent -is: plur. -yā.  
āghō-i, f., walnut: pl. -yē.  
somā-i, f., friendship: pl. -yē  
āgā-i, f., sky: pl. -yē.

Sometimes nouns in -āi lengthen the a:—

parn-āi, f., a saw: pl. -āyā.

rup-āi, f., rupee: pl. -āyā.

sin-āi, f., wild rose: pl. -āyā.

Exceptions: (a) a few nouns in -āi accent the i before the suf-  
fixes:—

Essāi, m., Christian: Essāi-yēi: pl. -yē -yo.

mudāi, m., plaintiff: mudāi-yēi: pl. -yē -yo.

davā-i, f., claim: -iyēi: pl. -iyē -iyo.

māka-i, f., maize: māka-i-yēi: pl. -iyē -iyo.

These are all foreign words.

(b) cāi, f., girl: cāi-yēi: pl. cāi-yē cāi-yō: plur. has cāi through-  
out.

mūlā-i, f., woman: mūlā-yēi: pl. -ē -yo.

(4) Nouns ending in accented ō'.—None end in unaccented -ō  
those ending in unaccented -ō or -o will be found under -u.

(5) -ō dropped before suffixes: nom. pl. is -ō' long.

Nom. 1st Ac. Voc. çal'ōt, m., lighted torch

Gen. -ā'i

Agent -ō's

So also gonō, m., seed; hñslyō', m., bridegroom; dñhō', m.,  
native storehouse; piāō', m., small pear. All these without low  
tone.

masōt, m., voice: masō'i: pl. masō't masō';

pasōt, m., turban pasē'i: pl. pasē't pasō'.

phoc-ōt, m., tail: -ā'i: pl. -ē't -ō'.

kñrō, m., foundation: pl. khurē' (short ē').

Būrō, name of village: Būrēi.

Irregular: Botō', m., native of Clās: Botōāi: pl. Botē' Botō'.

shar-ō, m., autumn: -ā'i and -ōāi..

thāl-yō, m., large bag: -yē'i: pl. -yē' -yōwo.

zhāmq-ō', m., son-in-law: pl. -ā'i: -ā'rā -ā'ro.



(ii) *suffixes added to nom. Nom. pl. in -ōs (-óws).*

Nom.

1st Ac. Voc.

Gen.

-ōs

Agent

-ōs

-ōs

So also *paic-ō'*, m., gaiter : -ōki : pl. -ōs -ōo.

*krō'*, m., orphan inserts v in plur. *krō'vē*.

*Irregular* : zō, m., hybrid yak (crossed with cow) : zōvāi zq'yi

zō-vo or -yo.

*thūrg-ō'*, m., bit for bridle : -ōki : pl. -ō or -oi -ōvo.

*gō*, f., cow : *gōki*, etc., plur. *gō gōo*, also *gavē' gāvō*.

*kphō*, m., walnut : *kphō-yēi* : pl. -yē -yo.

(5) *Nouns ending in -a*—A large number of these are more or less irregular. The regular declension, to which about three-fifths of the total belong, is as follows :—

Nom.	1st Ac. Voc.	Gen.	Dat.	Prep.	Loc. (in)	" (upon)	2nd Ac.	Agent
	cānd -ā, pocket	-ā'i	-āi, āqū	-āq	-ē'i, āēr	-ā'zhi, āqzhi	-āz	-ās
		-k'i	-o'i	-o'i	-o'i	-o'zhi	-o'zhi	-k'is

Of the nouns belonging to the regular declension about two-fifths are fem. and three-fifths unacc. The accent is on the *a* throughout and on *o* in the plur. oblique. In the nom. sing. it is often very weak.

*Irregular* : The irregular nouns do not readily lend themselves to division into classes. Many are irregular in only one point.

The following division seems simplest :—

(a) *Irregular only in nom. pl.* :—

*faisn-ā'*, m., decision : nom. pl. -ā'it.

*ban-ā'*, m., boundary : pl. -ā'it.

(b) *Irregular in plural oblique* :—

*shar-ā'*, m., wild goat : pl. -k'i : -āvo.

*trkhā'*, m., village headman : regular : also pl. oblique *trkhāvo*, etc.

*shī-ā'*, m., Shīnī Muhammadan : pl. -k'i -āvo.

*krāy-ā'*, m., fare, rent : pl. *krāy-k'i -āvo*.

*kūhsāmā'*, m., European's cook : regular, also pl. *ohi*.

*kūhsāmāvo*.

*lāid-ā'*, m., profit : pl. -k'i -āvo

*dkemoz-ā'*, m., glove : pl. *dkemoz-k'i -q'vo*.

*sha'm-a'*, m., lighted lamp : pl. -k'i -avo (accent on first).

(c) *Irregular in plural* :—

*manik'*, m., Sunni priest : pl. *manik'-yi -vo*.

*khik'*, m., fault, sin : pl. *khik'-k'i* or *-ā'ye -ā'yo* or *-ā'vo*.

*shelun'*, m., acquaintance, friend : pl. *shelun-āi -ā'vo*.

*teshā'*, resignation : pl. *teshā'-ā'yi -ā'yo* or *-o*.

*gaug'*, f., noise : pl. *gaug-ā'i -ā'vo*.

*sāzē'*, f., punishment : pl. *sāzē-yē -ā'vo*.

*bkhān'*, m., avalanche of stones : pl. *bkhān'-yi -vo*.

*waug'*, f., ford, stream : pl. *waug-ā'vō -ā'yo*.

*ga'*, m., mountain watercourses : pl. *gā'-yē' gā'yō* or *gā'vō*.

(d) Adding suffixes as if for words ending in a consonant, sometimes otherwise slightly irregular.

*phn-ā'it*, m., apple : -ā'i : pl. -ā'it -o.

*būhā'*, f., polo : gen. *būhā'-āi*, but dat. *būhē'*.

*Khūdā'*, m., God : *Khūd-ā'āi* : pl. -ā'i -ā'o.

*pūhā'*, m., pilau (kind of food) : gen. *pūhā'-āi*.

*grā'*, m., eclipse : *grāhāi* : pl. *grā', grā'vo*.

*sā'*, f., breath : gen. *sāki*.

The same but with irregular plural

*ra'*, m., king, raja : pl. *rā'jit* or *rā'zhit* *rā'yō* or *rā'zho*.

*mūghā'*, m., man : pl. *mūgh-ē' -ē'yo*.

(e) Inserting y, often otherwise slightly irregular.

*dān'*, m., wise man : *dān'-yāi* : pl. -yāi -yo.

*birg'*, f., battle, war : *birga-yāi* : pl. -yāi -yo : also nom. pl. *birgā'it*.

*grā'*, m., crocodile : *grā-yāi* pl. -yāi -yo : also nom. pl. *grā'it*.

*kē'*, m., crow : sing. *kā-āi*, -yē, -yō, -yōr, Ag. *kās* : plur. *kā* or *kāyō*, *kāyo* or *kāvo*.

(f) Change of accent.

*ā'nā'*, f., nana (coin) : *anā'i* : pl. *ā'nāi*, *anō'*.

For *sa*, sister and *mā*, mother, see under plurals in -ā'q :

for *dkhā*, canal, and *tāsmā*, shoe-lace, see under declension in *zhi*.

(ii) Nouns ending in *ā*, -e or -ē, very rare.

*khak'yē'*, m., eagle : *khak'yē-ā'i* : pl. -ē' -o.

*ā'zhi*, f., mother : only sing., gen. *ā'zhi-āi*, dat. -āi : prep. -ā : 2 ac. -e ; Agent -is : for plur. *nāyā'it*, the plur. of *mā*, is used. See under -ā'q :

for *hanē'*, f., egg, and *khūlē'*, f., lie, see nouns declining in *-zhi*.

(7) Nouns making plur. in -ā'q. A number of nouns indicating blood relationships or relationships by marriage make



their plural in -āp. Most, but not all, are fam. They all go contrary to the rule that the sing. oblique follows the same method as the plural.

dadī, f., grandmother (on both sides) gen. dadīyāi; plur. dadīyāp, -āp.

phapī, f., maternal uncle's wife gen. phapīyāi; plur. phapīyāp, -āp.

shairī, m., wife's brother: gen. -īyāi; plur. shairīyāp, -āp.

zhāmō, m., son-in-law, sister's husband: gen. -ēi; plur. zhāmōp, -āp.

sōqī, f., raja's wife: gen. -yāi; plur. sōqīyāp, -āp.

grān, gēn, f., wife: plur. grānīyāp, -āp.

dī(h), f., daughter: plur. dīzhīyāp, -āp.

mā, f., mother: plur. māyāp, -āp.

ss, f., sister: plur. ssyāp, -āp.

shās, f., mother-in-law: gen. shāsī; plur. shāsīyāp, -āp.

It will be worth while to give the sing. of the last three in full.

Nom. 1st Ac. Voc. dī(h), daughter mā, mother ss, sister

Gen. dīzhīyāi māyāi ssyāi

Dat. -āi -āi -āi

Prep. -ē -ē -ē

Loc. (in) -ēzhī -ēzhī -ēzhī

" (upon) -ē -ē -ē

2nd Ac. -se mas sās

Agent

To this declension may be added zhā, brother, and mamālō, parents. zhā, m, brother: gen. zhāvāi, Ag. zhās: plur. zhāvāp, -āp.

This is interesting because of the form of the plur. which resembles a sing.

mamālō, m., plur., parents: gen. -o.

(8) Nouns inserting zh (j) before suffixes: all feminine. zh (j) is inserted in the whole oblique sing. except of course the agent, and in the whole plural.

hānē, f., egg: hānēzhī: plur. -ē, -ō.

khāltē, f., lie, falsehood: khāltēzhī: plur. -ē, -ō.

dīlā, f., large watercourse (man-made), small canal: dīlāzhī: plur. -ē, -ō.

tasmā, f., shoe-lace made of cloth or string: tasmāzhī: plur. -ē, -ō.

Also regular tām-ā, āi, -āi, -ōi.

dī(h), f., daughter, declined above, also inserts zh.

Note I.—Change of surs to sonants before suffixes (other than -āi). Some words ending in s, sh or zh, change the final letter to the corresponding sonant. Further, when the letter b, d, g, occur before vocal suffixes, it is not uncommon to find in the nom. sing the corresponding surd or at least a surd form of the sonant, i.e. ss surd b, d, g. The following illustrate this:—

bārīs, m., year: bārīs-āi: plur. -āi, -ōi.

bāyōsh, f., hawk: bāyōzh- and bāyōsh -āi: plur. -āi, -ōi (both sh and zh).

būlēsh, f., kind of bird: būlēzh- and būlēsh-āi: plur. -āi, -ōi (both sh and zh).

basī, f., stage, halt: basī-āi: plur. -āi, -ōi.

sās, m., groom, sei-zai: plur. -zi, -zo.

moš, m., must: gen. mozai.

jasū's, m., spy: jasū'z- and -jasū's-āi: plur. -āi, -ōi: (s and z throughout).

mās or mās, m., month: mās-āi: plur. -āi, -ōi.

gāls, adj., sick, ill, makes the abstract noun gālsāf, f.

The ending s is very common and almost always remains unchanged: s and sh are not uncommon and generally do not change: z too is moderately common, but zh and z are hardly ever hard finally.

jip, f., tongue: jip-āi: plur. -āi, -ōi.

gūlāp, rose: gen. gūlābāi.

tālāb (surd b), f., pay, salary: tālāb-āi: plur. -āi, -ōi.

nāsp, f., fortune, fate: gen. nāspāi.

yāp, m., watercourse (very small, for irrigation): gen. yābāi.

fūlāt, steel: gen. fūlādāi.

zīt, f., obstinacy: gen. zīdāi.

tābūt, m., bier: tābūt-āi: plur. -āi, -ōi.

phāg (surd g), m., fig: phāg-āi: plur. -āi, -ōi.

jāk, m. pl., people: gen. jākō, Ag. jākō.

rōg (surd g), m., illness: rōg-āi: plur. -āi, -ōi.

In gārīp, poor man, the p is generally retained in inflection, but the abstract noun is gārībī, poverty.

In addition to sās and sāsīb, European, which have b throughout, we have another form sāp, gen. sāpāi, which keeps p in inflection.

t, f, and k are very common endings; b, p and d are uncommon while sonant d and g are practically unknown. t always remains surd before suffixes and t and k generally do so.

Note II.—The oblique sing. is usually formed in the same manner as the nom. plur. and oblique plur., but exceptionally



it follows the nom. sing. as against the plur. This is true of nouns with plur. in -իր, of a number of the irregular nouns in -a (see above) and of a few others, e.g.

գիւղ, f., centipede: gen. ցիւղ'ցի: pl. ցուառ'ւ-ճ.  
 ցիւծար, m., boy: gen. ցիւծար'ի: pl. ցիւծար'ի or -յթ,  
 gen. -յո.  
 օճի, f., girl: gen. օճի'յի: pl. օճի'յի օճի'յո.  
 մօր, m., word, matter: gen. մօր'ի: pl. մօր -ի or -յթ, gen.  
 -օ or -յո.

## THE PRONOUN.

## Singular.

## Plural.

## First Person.

Nom. 1st Ac. ma, mah

lê

Gen. mki

The noun and kesi

Dat. mît

agent plur. of the ksof, ksqf

Prep. mî, mîk

1st pers. pron. are kso

Loc. (in) (mîr)

from the same (ksof)

" (upon) mkzêl

root as Kâshmiri ksozêl

2nd Ac. mîa

1st sing. cf. be, ksof

Agent mîs

bê, with Kash. bts

## Second Person.

Nom. 1st Ac. Voc. tu, tûh

Gen. thki

the pron. is of the usual Aryan taho (not tsho) type. All the tshki

Dat. tûf

ordinary pro- tshof, tshof

Prep. tû

nouns of the 3rd tsho

Loc. (in) (tûr)

pers. have a fem (tshor)

" (upon) tûzêl

form in the sing. tshozêl, tshozêl

2nd Ac. tû

tshob

Agent tûr

tshos

## Third Person, Demonstrative.

Nom. 1st Ac. knî, knîh, this: fem. knê, kni, knih

Gen. knîh

knîh

Dat. knîh-ê, -êl

knîh

Prep. knîh-ê, -êl

knîh

Loc. (in) knîh-êr

knîh

" (upon) knîh-êzêl, -êzêl

knîh-êzêl, -êzêl

2nd Ac. knîhê

knîh

Agent knîs: fem. knê

knîs

There is another form of this pronoun: masc. nî, nîh: fem. nî, nîh, which is exactly the same as the above with the a omitted.

## THE NOUN.

Nom. 1st Ac. o, ol: fem. e, eh: that

Gen. êsti

êi

Dat. êstê, êstê

kindi

Prep. êstê, êstê

kindê, kindê

Loc. (in) êstê

kindo

" (upon) êstêzêl

kindor

2nd Ac. êstê

kindozêl, kindozêl

Agent os: fem. es

kindo

The initial e and the e of the Gen. are French ê. The first letter of the plur. olî may be written e (French ê or even lower).

Nom. 1st Ac. ro: fem. re, ri: this, that, ri

Gen. rôsti

rinê

Dat. rôstê, rôstê

rinof, rinof

Prep. rôstê, rôstê

rinor

Loc. (in) rôstê

rinozêl, rinozêl

" (upon) rôstêzêl

rinor

2nd Ac. rôse

rinor

Agent ros: fem. res

ris

Interrogative used also, especially in negative clauses, as Indefinite.

Nom. 1st Ac. kô, fem. kē: knî, kēi

Gen. kōsti

knîh

Dat. kōstê, kōstê

knîh

Prep. kōstê, kōstê

knîh

Loc. (in) kōstê

knîh

" (upon) kōstêzêl

knîh

2nd Ac. kōse

knîh

Agent kos: fem. knîs

knîs

In the plur. the vowel of the first syllable throughout is a very low e, lower than French ê. It is between French ê and English a in "man." In the Gen. sing. kōsti is also found, but kēsti is commoner. The sing. is sometimes used for the plur.

NOTES.—I. Feminine forms are found only in the nom. and agent sing. of third personal and interrogative pronouns.

II. The Gen. plur. of pronouns has the termination of a Gen. sing. (êi, -ki instead of -o). In this pronouns differ from nouns.

III. All the above third personal and interrogative pronouns may be used as attributive adjectives, but in that



case oblique forms are not used, for adj.), sometimes agree in number and gender, but never in case. Thus —  
*kō māṣṭāṣ*, of what man; *ro ghudārāṣ*, of that boy; *ānē oṭyā*, to this girl.

Other Pronouns: *jēk*, what? something, anything; in-declinable.

*kāṭk*, how much or many? indecl. *Hindukhā*.

*kāṭk*, so much or many: indecl. Hindi *itnā*.

*āyāk*, so much or many: indecl. Hindi *itnā*.

*mūṭh*, other, another, etc., declined like nouns in unaccented -ū. - Fem. sing. *muti*, fem. plur. *mūṭyē*.

All these may be used as adjectives. Especially noteworthy are the phrases:—

*mūṭh kō*, someone else (pron. or adj.).

*mūṭh jēk*, something else (pron. or adj.).

*ākī*, self, selves (as in my-, him-, her-, it-, self, our-, your-, themselves) is always declined in -o whether sing. or plur.

The Gen. has a separate form.

Nom. *ākī* [Genit. *tomṣ* (Hindi *āpnā*)].

Dat. *ākōṭ*; Loc. *ākōṭ*, *ākōṭh*

Prep. *ākōṭ*; *ako*.

### THE ADJECTIVE.

(1) Pronominal Adjectives. Several have been mentioned under Pronouns.

*ādō*, fem. *ādī*: plur. *ādē*, of this kind. Hindi *aisā*.

*āyō*, fem. *āyī*: plur. *āyē*: of that kind. Hindi *vaisā*.

*khyō*, fem. *khyī*: plur. *khyē*, of what kind? Hindi *kaisā*.

*tomṣ*, fem. *tomī*, plur. *tomē*, fem. *tomyē*, own. Hindi

*āpnā*: often shortened to *tom* throughout. This is the gen. of *ākī*.

(2) Ordinary adjectives. These are seldom declined unless they end in -ū unaccented. When they end in unaccented -ū they are declined thus:—

Masc. Sing. *mīṣṭū*

plur. *mīṣṭē*

Fem. Sing. *mīṣṭī*

plur. *mīṣṭiyē*.

As regards the *y* in the fem. plur. it should be noted that in all circumstances the letter *y* in *Sinā* is weak, but after cerebral and so-called palatal letters it is still weaker. See "y" under Pronunciation above.

### Adjectives in -en

masc. sing. *abān*, white plur. *abeyē*

fem. sing. *abēn*

-en

masc. sing. *lāwū*, very, much plur. *lāyē*

fem. sing. *lāē*

-ū

masc. sing. *mūṭh*, dead plur. *mūṭyē*

fem. sing. *mūī*

-i

masc. sing. *mīnēlīn*

fem. sing. *mīnēlīyē*

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

mīnēlīyē

The final short *ū* in the above examples may be pronounced of Note also *lūstik -ō* fem. -ī, of the morning.

*pārūk -ō*, fem. -ī, of last year.

There is a vowel change in the following:—

*bōro*, *bōrū*, big: fem. *bāri*: pl. *bārē*, fem. *bāryē*

*jārū*, old: fem. *jāri*: pl. *jārē*, *jāryē*

and in the ordinal numbers: they end in -mō'no, f. mōpi,

pl. -mōṣṣ f., -mōnyē where it will be noticed the o

changes.

### NUMERALS.

#### Cardinal Numbers.

1 <i>ēk</i>	6 <i>ṣa</i>	11 <i>ākāī</i>	16 <i>sōi</i>	21 <i>biṣā ēk</i>
2 <i>du</i>	7 <i>sūt</i>	12 <i>bāī</i>	17 <i>sūtā'ī</i>	30 <i>bi ṣa dai</i>
3 <i>ṣe (ē)</i>	8 <i>āṣ</i>	13 <i>qor</i>	18 <i>āṣāī</i>	31 <i>bi ṣa āṣāī</i>
4 <i>car</i>	9 <i>naṣ</i>	14 <i>condā'ī</i>	19 <i>kūnī(h)ī</i>	38 <i>bi ṣa ṣōi</i>
5 <i>poi</i>	10 <i>dai</i>	15 <i>pānzā'ī</i>	20 <i>bī(h)ī</i>	40 <i>dībyo</i>
43 <i>dībyo ṣa ṣe</i>	70 <i>qēbyo ṣa dai</i>	99 <i>carbyo ṣa kuni(h)ī</i>		
50 <i>dībyo ṣa dai</i>	77 <i>qēbyo ṣa sūtāī</i>	100 <i>shāī</i>		
54 <i>dībyo ṣa condāī</i>	80 <i>carbyo</i>	1,000 <i>hāzār</i>		
60 <i>qēbyo</i>	88 <i>carbyo ṣa āṣ</i>	100,000 <i>lāk</i>		
65 <i>qēbyo ṣa poi</i>	90 <i>carbyo ṣa dai</i>	753 <i>sūt āṣal dībyo ṣa</i>		

These numerals are declined when used by themselves as nouns, not when used attributively. *ēk* is like a sing. noun, the others like plurals. The Genitives which will be sufficient to show the declension, are as follows:—

1 <i>ākāī (ēkāt, etc.)</i>	8 <i>āṣino</i>	15 <i>pānzāṣino</i>
2 <i>duinyo (dat. duinyoṭ)</i>	9 <i>nawino</i>	16 <i>sōi'no</i>
3 <i>qēinyo</i>	10 <i>dayino</i>	17 <i>sūtāi'no</i>
4 <i>carino</i>	11 <i>ākāi'no</i>	18 <i>āṣāi'no</i>
5 <i>poi'no</i>	12 <i>bāi'no</i>	19 <i>kūnī'o</i>
6 <i>ṣai'no</i>	13 <i>qor'no</i>	20 <i>bio</i>
7 <i>sūtino</i>	14 <i>condāṣino</i>	20 <i>oṣbio</i> .



The numerals 11-18 have a second form for the oblique after the Gen. and excepting the Agent, which, as always, follows the nominative.

ākāy, 11 : dat. ākaī'no, ākaī'yo :

prep. ākaī'no, ākaī'yo.

gōi, 16 : gōi'no, gōi'yo :

prep. gōi'no, gōi'yo.

#### Ordinals.

1st. pūmū'k-o : fem. -i : plur. -ḡ : fem. -yḡ.

2nd dūmō'no : fem. dūmōni : plur. dūmōn-ḡ, fem. -yḡ.

3rd gēmō'no : fem. gēmōni : plur. gēmōn-ḡ, fem. -yḡ.

13th āstainō'no : fem. āstainōni : plur. āstainōn-ḡ, fem. -yḡ.

100th ākkinō'no : fem. ākkinōni : plur. ākkinōn-ḡ, fem. -yḡ. and so on adding -mō'no to the ordinal. Note that the syllable mō' in -mōno changes to mō in the plur. and fem. sing.

#### Other numerical expressions.

boḥh, batḥ : Gen. bḥinyo : dat. bḥinyoḡ, etc.

all three, gē būḡ (or būḡ)

all ten, dai būḡ (būḡ), and so on

exactly thirteen, gōi āki, etc. This phrase may sometimes come to mean "all the thirteen" or "only thirteen."

half, trḥh, cāk

1ḡ ēk gḡ trḥh

2ḡ du gḡ trḥh

11ḡ ākaī gḡ trḥh

quarter, pāu

1ḡ ēk gḡ pāu

2ḡ du gḡ pāu

ḡḡ sa gḡ pāu

12ḡ pāu kām gōi

2ḡ pāu kām gḡ

ge ḡkm, three times

poi coḡ, five times

double, dugūḡ

quintuple, poi gūḡ

dai gūḡ, ten times.

twentyfold, bigūḡ

hundredfold, ākḡgūḡ.

#### THE VERB.

We may divide the Sinā verb into two conjugations. The verbs of the first are all transitive and all regular. This conjugation includes every causal verb whose root ends in -ar, i.e. every causal verb formed according to the ordinary rule of adding -ar to the root of the verb whose causal it is. The second conjugation includes all the intrans. verbs and a considerable number of transitive. A few which we should call intrans. are intrans. in the opinion of the Sins and are construed with a nomin. subject. These all have a past tense formed after the intrans. model.

We must consider separately the past and future tenses of tenses, for verbs may have their future tenses similar and their past tenses dissimilar, or they may form their past alike and their future tenses differently.

It will put the position clearly if we give the differences between the two conjugations in tabular form. For the sake of brevity irregular verbs must be ignored here. The term "Future Tenses" is employed to mean the Future and tenses formed from it.

#### First Conjugation.

1. All verbs transitive.
2. Past in -e'gḡs, -e'gḡs.

#### Second Conjugation.

1. A majority intransitive.
2. Trans. verbs past in i'gḡs : intrans. in -i'ūs, -i'ūs, -i'ūs, etc.

3. Conjunctive partic. in -e't.
4. Imperat. sing. in -ḡ, pl. in ḡ.
5. Accent of Concessive on [-ḡt.
6. Accent of future tenses on syllable following root.
7. As result of (4), (5), (6), accented vowels in suffixes often longer than in 2nd conj.
3. Conj. partic. in -i't.
4. Imperat. sing. in root : plur. in unaccented -u.
5. Accent of concessive (-o) on root.
6. Accent of future tenses on root.
7. As result of (4), (5), (6), vowel of root lengthened when half-long.

In the remainder of the verb the accent is for both conjugations.

- (i) Past tenses : on the syllable before the final -ḡs or -ūs of the simple past, remaining on the same syllable for the pres. perf., plupl. and future perf., e.g. sidi'gḡs, ḡlī'ganūs, ḡlī'gasūs, ḡlī'ganūs dḡs (strike).

hāri'gḡs, hāri'ganūs, hāri'gasūs, hāri'ganūs dḡs (take away).  
bū'iūs, bū'iūnūs, bū'iūnūs dḡs (become, be able).

- (ii) Infin. and participles : on the syllable following the root.

NOTE.—The verbs of the "o" class, though otherwise belonging to the 2nd conj., accent the syllable after the root in the future tenses, imperat. and concessive. mayōiki, say, belongs in the future tenses to the 2nd conj. but in the past to the first. Details are given below.

From what has been said it will be observed that :—

- (i) as regards imperat., concessive and future tenses verbs are divided according to their accent into two conjuga-



iv exceptions) and these conjugations often differ.

tenses all verbs, making the past in -e-gis are transitive, and conversely all -e-gis make their past in -e-gis (e-gis) or in -e-gis (e-gis) belonging to the first and those in -e-gis to the second.

past of bolki, become, be able. id, takes the 2nd conj. accent in future

ceptions are verbs which we consider as intrans. A list is given below.

verb may be divided as follows:—

variable in -olki; and Agent I always in -ek.

scussed above (see differences between conjugations); and Concessive ending in -ot, -ing with the conjugation.

are in number, four active and one stative intransitive verbs becomes passive).

conjective part.) = having done or been: in -et, 2nd in -it; exceptionally otherwise.

the (stative), in state of having been done or being: in -itd.

time, while doing or being: in -otzha.

time, at the time of doing or being: in -otzha.

up to the time of doing: in -otsh.

in all:—

etc. Sing. -am -e -ei: plur. -on -et or -ot.

d from future by adding (for the masc.) or -nū: plur. -es -nēt (dropping t) -en.

-n or -ni: plur. same as masc. plur.

from future by adding for masc.

-a or -ā: plur. -āes -set (dropping t) -se -sh or -shj: plur. same as masc.

rom the future by adding -ek or -ek.

y between vowels, and in the 2nd plur.

of the future to n. This agent form number and person is very remarkable.

Past Conditional: formed by adding -ek (sometimes -ekki) to the future.

Dubitative Future: I shall have done (no doubt), formed by adding -da to future.

(3) Past Tenses, four in number:—

(i) Past: I did, etc. trans. in -e-gis, -igis: intrans. in -us with different letters before -us. The endings are:—

Trans. Sing.	Intrans. Sing.	Plur.
-us	-us	-es
-a	-o	-et
-ū	-ū	-e

Fem. sing. endings -s -ye -i: plur. same as masc.

(ii) Pres. Perf.: I have done, been, etc., formed from the past by adding (the faint y of the plur. being omitted).

Sing. -nūs (and droppings) Plur. -nēs (and droppings) -nēt ( " " t) -n -n plur. same as masc. plur.

Fem. -nīs (dropping s) -nye (changing final -ye to i) -ñ, -ñj

(iii) Pluperfect: I had done, etc., formed from past by adding (the faint y of plur. being omitted).

Sing. -us -so -s, -sū plur. -es -set (and dropping t) -s, -sē plur. same as masc. plur.

fem. -is -iāje -sh, -shj

(iv) Future Perfect: I shall have done, formed from Past by adding dās throughout.

Passive.—The passive is formed by adding -izh to the root of the active and conjugating like a verb of the 2nd conj.

šdōlki, strike

Causal.—The causal is formed regularly by adding -ar to the root and conjugating like a verb of the 1st conj. Many causals are, however, not recognisable as such by their forms. They are all of course trans. and generally belong to the 1st conj. A list of the most important is given further on.



## VERN SUBSTANTIVE.

## Present Tense.

ma, h'k'nü, I am	be h'k'nüs
tu h'k'no	tsaho h'k'nüt
ro h'k'nü	ri h'k'nü, häng
Fem. ma, h'k'nüs	plur. same as
tu h'k'nye	masc. plur.
ri h'k'ni	

Past Tense *ma ä'sh*. I was: conjugated like present tense. It is derived from an infin *h'k'öki*, to be, which one very rarely hears. The remaining parts of the verb are supplied from *böki*, to become. Another form of the past is *h'k'yüs*, conjugated in the same way.

ma ä'sh or *h'k'yüs*, I was      be *h'k'sös* or *h'k'yös*, we were.  
Fem. *ma ä'sie, h'k'yis*.

In the 3rd plur. *h'k'üs* and *h'k'yüs* have not the ending -*ä*, found with *h'k'nüs*. *ri ä'se h'k'yös*, they were. *h'k'yüs* is common in *Giläri* and *Giräsi*, but in *Giläri* *h'k'üs* is much commoner.

Negative Verb Substantive: *nüsh*, am, is or are not: indeclinable for person and number. The *ü* in *nüsh* is very narrow.

Distinctions of gender. There are separate forms for the feminine in pres. ind., imperf., dubitative future and in all the past tenses; these forms are found only in the sing. In all cases the plural is the same for both genders. The stative partic. is an adj. and is inflected for number and gender.

masc sing. -*ä'ü*: plur. -*ä'üs*: fem sing. -*ä'üi*, plur. -*ä'yü*.

## First Conjugation.

All verbs transitive, accent throughout on the syllable following the root (*h'ä* of the various 2nd plurals counts as one syllable and takes the accent on *ä*).

We have seen that the verb may be divided into three parts:—

- (i) the Infinitive, Imperative and various participles derived from the root;
- (ii) the Future also from the root, but with several tenses dependent on it;
- (iii) the Past also from the root, with two tenses dependent on it.

*zamo'ki*, beat.

Infinitive *zamo'ki* declined as noun: gen. -*yü*, dat. -*yü*, etc.

1. only 2nd person: *tüs zamo'*; *tsahs zamo'ä*.

2. only 3rd person: *ros, res, ris zamo'ä* or *-tä* let

him, them beat. Participles, etc.

Past Time: (i) Consecutive *zamo't*, having beaten.

(ii) Stative *zamo't-ü*, pl. -*ä*: fem. -*i*, pl. -*yä*: in the state of having been beaten: also declined as noun: gen. *zamo't-ä*, dat. -*ä*, etc.: *zamo't-äi khän*, at the time of his having been beaten

Contemporary Time: (i) *zamo'ehä*, while beating.

(ii) *zamo'ö-ü*, -*ä*, at the time of beating: *ros zamo'ö*, at the time that he beat, beats or will beat

Future Time: *zamo'sh*, up to the time of beating: declined when necessary as noun, e.g. dat. *zamo'shät*, up to the time of beating: *mäs zamo'sh*, up to the time of my beating.

## Future and derived Tenses.

Future, I shall beat.

mäs zamo'-qam'	hös zamo'-ö'n
tüs -ö'	tsahs -ä't
ros -k'i, -ö'i	ris -ö'n

The fem. is the same with *res, she*, for *ros, he*.

Present Indicative, I am beating.

mäs zamo'-ä'nüs	bös zamo'-ö'nös
tüs -ö'no	tsahs -ä'nüt
ros -ö'n, -ö'nü	ris -ö'nän
Fem. mäs zamo'-ä'mis	plur. same
tüs -ö'nyö	as masc.
res -ö'in, -ö'inj	

Imperfect, I was beating.

mäs zamo'-ä'müsüs	bös zamo'-ö'nösüs
tüs -ö'so	tsahs -ä'söt
ros -ö's, -ö'sü	ris -ö'nös

Fem. mäs zamo'-ä'mis  
tüs -ö'she, -ö'se  
res -ö'sh, -ö'shij  
plur. same  
as masc.

Agent II (ma or) mäs zamo'-ä'mik (be or) bös zamo'-ö'nök  
(tu or) tüs -ä'yök (tsaho or) tsahs -y'nök  
(ro or) ros -ä'yök (ri or) ris -ö'nök

Fem. same with *re, res* for *ro, ros*. This form requires a verb substantive to complete the sense. (See also Syntax).

(ma or) mäs zamo'mik h'k'nüs, I am an eater.

(tu or) tüs zamo'yök h'k'ni, thou (fem.) art an eater.

(ro or) res zamo'yök h'k'ni, she is an eater.

(be or) bös zamo'nök äs'le, we were eaters.

(tsaho or) tsahs zamo'nök äs'le, you were eaters.



Past Conditional, I should beat or have beaten.

mās zam-ā'mā's  
tūs bās zam-ā'mā's  
ros tashos  
-ā's/ā's  
-ā's/ā's  
-ā's/ā's

The ending -ā's is sometimes -ā's. Fem. the same with res for ros.

Dubitative Future, I shall (doubtless) be beating. The future with dās added.

mās zam-ā'mā' dās  
tūs -ā's dās  
ros -ā's or -ā's dās  
-ā's dās

Feminine the same (res for ros).

Tenses connected with the Past.

Past Tense, I beat.

mās zamég-ās (ā'gās, etc.) bās zamég-vās (ā'gās, etc.)  
tūs -ā's tashos -yēt  
ros -ū ris -yē

Fem. mās zamég-ās (ā'gās, etc.)  
tūs -ā's  
ros -ā's

Present Perfect, I have beaten.

mās zamég-anūs  
tūs -ā's  
ros -ā's  
Fem. mās zamég-inīs  
tūs -ā's  
ros -ā's

Pluperfect, I had beaten.

mās zamég-asūs  
tūs -ā's  
ros -ā's  
Fem. mās zamég-isīs  
tūs -ā's  
ros -ā's

Future Perfect (Dubitative), he will doubtless have beaten ; the same as the Pres. Perf. with dās added.

mās zamég-anūs dās  
tūs -ā's dās  
ros -ā's or -ā's dās  
-ā's dās

Fem. mās zamég-inīs dās, etc., regular.

### The Passive.

In all parts of the verb except the past tenses the passive is formed by inserting -zh after the root of the active voice. The verb so formed belongs to the 2nd conjugation. The passive past tense, made by adding -i dās or -is to the root, is, along with its derived tenses, conjugated like the past of intrans. verbs. Or we may say in other words that the whole passive is conjugated like intrans. verbs, which all belong to the 2nd conj. As the part is given in full under the intrans. verbs of the 2nd conj., and the remaining parts under the trans. verbs of that conj., it is not necessary to give the tenses in detail here. It will be noticed that the conjugation of the passive is different from the active given above. It should be studied in connection with the 2nd conj. with which it is identical. The i of -i dās is in accordance with the rule of that conj. lengthened to -i when it bears the accent. Many of the following forms are never actually heard.

Imperat. zamizhōik, to be beaten or struck.  
Concessive (tu zamizh) tasho zamizh.  
Participles zamizhōik, -kāk, one who is beaten.  
Conjunctive zamizh'it, having been beaten.  
Stative in separate form zamitū, beaten, is passive.  
Contemporary (zamizhō'zh, while being beaten).  
Future zamizhō-līl hōl, at the time of being beaten.  
Future zamizhō'zh up to the time of being beaten.

Tenses connected with the Future.

Future mās zamizham, I shall be beaten.  
Pres. Ind. mās zamizhamūs, I am being beaten.  
Fem. mās zamizhamūs.  
Imperfect mās zamizhamūs (also zamizhamūs and -ūmasūs), I was being beaten.  
Fem. mās zamizhamūs.  
Agent II (mās zamizhamūk hānūs, I am a be-er beaten).  
Past Cond. mās zamizhamūsik, I should be beaten or should have been beaten.  
Dubitative Future mās zamizham dās, I shall (doubtless) be being beaten.

Past Tenses.

mās zamizhūs. Fem. mās zamizhūs, I was beaten.



Pres. Perf.	mu zamar'dünüs : Fem. mu zamar'dünis, I have been beaten.
Plupl.	mu zamar'dünüs : Fem. mu zamar'dünis, I had been beaten.
Fut. Perf. (dubitative)	ma zamar'dünüs däs : Fem. ma zamar'dünis däs, I shall doubtless have been beaten.

## The Causal.

The Causal, meaning to cause to be beaten, is formed by inserting the letters "w" after the root. It is conjugated in every respect like the 1st Conj. given above. There is no passive form in -izh, but the stative partic. in -i'tü is common.

Imperat.	zamar'diki, to cause to be beaten. zamarw' zamar'dä, have him beaten (or let them, us, etc.)
Concessive	zamarw-i, -tq, let them (etc.), have him (etc.), beaten. The same form for all pronouns.

## Participles.

Agent I	zamarw-kik, -këk, one who causes to be beaten.
Conjunctive	zamarw't, having caused to be beaten.
Stative Passive	zamarw'tü, one who was caused to be beaten, i.e. was beaten by someone's orders.
Contemporary	zamarw'zhä, while causing to be beaten.
"	zamarw'-bül, -bël, at the time of causing to be beaten.
Future	zamarw'sin, up to the time of causing to be beaten.
Future	mäs zamarw'm, I shall have him, etc., beaten.
Fut. Ind.	mäs zamarw'müs, I am having him, etc., beaten.
Imperf.	mäs zamarw'müsüs, I was having him, etc., beaten.
Agent II	zamarw'mäk, I a causer to be beaten.
Past Cond.	mäs zamarw'mäk, I should cause or should have caused to be beaten.
Dubitative Fut	mäs zamarw'm däs, I shall doubtless be causing to be beaten.
Past	mäs zamarw'gkä, I caused to be beaten (also ä'g'is).
Fut. Perf.	mäs zamarw'ganüs, I have caused to be beaten.
Plupl.	mäs zamarw'gasüs, I had caused to be beaten.

Future Perf. mäs zamarw'ganüs däs, I shall doubtless have caused to be beaten.

## Second Conjugation.

This 2nd conj. may be divided into two main divisions, (i) transitive verbs, which have a set of past tenses very like those of the 1st conj., the only difference being that -i' takes the place of -ö, so that we have i'gäs, -i'ganüs, -i'gasüs, etc., and (ii) intrans. verbs, the past of which ends in -üs, -düs, -tüs, -tüs, -tüs, -süs. With the exception of the past and its derivatives, the different parts are formed in the same way for both trans and intrans. verbs of the 2nd conj. Class (ii) may be divided into several subdivisions. It includes a few verbs which we should call trans. but which Sins treat as intrans. They, like all intrans. verbs, have their subject in the nom. case, whereas trans. verbs have theirs in the Agent case. Class (i) of this conj. is composed of regular verbs, but in class (ii) not a few are irregular.

*Accent.*—In the 1st conj., as we have seen, the accent is on the syllable following the root, in the 2nd conj. it varies. Not taking account of irregularities, we may state the rule thus:—

- (i) in the imperat., future (with tenses derived from it), and concessive the accent is on the root (on the final syllable of the root when the root consists of more than one syllable).
- (ii) in other parts the accent is nearly as it is in the 1st conj., thus the infin. -o'yki, Agent I -o'ikik or -o'ikëk, and the partic. -ö'zhä have it on o, while -obül or -oböl and -osin are accented almost evenly on the root and on -o. In past tenses trans. verbs accent the syllable preceding the endings -gäs, -ganüs, -gasüs, etc., and intrans. verbs the syllable preceding the endings -üs, -düs, -tüs, etc.

The main differences in conjugation have been given in the beginning of the section on verbs.

Infin.	huro'yki, to take away.
Imperat.	hüs här
Concessive	ros, res, ris huro-t or -tq, let him, her, th take away : only in 3rd person.
	Participles, etc.
Agent I	huro-kik or -këk, taker away.
Past Tense : (i) Conjunctive	hürif, having taken away.



(14) Stative: *hár'tú*, in the state of having been taken away; as an adj. declined thus: *hár'tú*, pl. *-tú*; fem. *-tú*, pl. *-tú*.

It may be declined as a noun: Gen. *hár'tú*, dat. *-tú*, etc., *hár'tú* *hár'tú*, the time of his having been taken away.

Contemporary Time: (1) *hár'tú*, while taken away.

(2) *hár'tú*, at the time that she took away, takes or will take away.

Future Time: *hár'tú*, up to the time of taking away; *hár'tú*, up to the time of my taking away; may be declined as noun, as dat. *hár'tú*, up to the time of taking away.

#### Future and derived tenses.

Future *más há'r-am* *bés há'r-on*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Fem. same with res for ros.

Pres. Indic. *más há'r-amús* *bés há'r-onés*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*  
*más há'r-amús* *bés há'r-onés*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Imperfect *más há'r-amús* *bés há'r-onés*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*  
*más há'r-amús* *bés há'r-onés*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Agent II *(ma or) más há'r-amak* *(be or) bás há'r-onak*  
*(tu or) tús -áyek, -áyek* *(tsho or) tshos -énak*  
*(ro or) ros -áyek, -áyek* *(ri or) ris -énak*

#### Examples of Agent II:—

*(ma or) más há'r-amak hánú*, I (fem.) am a taker away.

*(ro or) ros há'r-amak hánú*, he is a taker away.

*(ri or) ris há'r-amak hánú*, they are takers away.

See also the examples given in the 1st conj.

Past Conditional. I should take away or should have taken away.

*más há'r-amak* *bés há'r-onak*

*tús* *-tú* *tshos* *-tú*

*ros* *-tú* *ris* *-tú*

#### THE VERB

Fem. same as masc. with res for ros. Ros. *ak* we may have-*ak*, throughout.

Dubitative Future. he will doubtless be taking away. Same as fut. with *dás* added.

*más há'r-am-dás* *bés há'r-on-dás*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Fem. the same with res for ros.

#### Past Tenses.

Past *más há'r-gás* *bés há'r-gés*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Fem. *más há'r-gás* *bés há'r-gés*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Pres. Perf. *más há'r-gánús* *bés há'r-génús*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Fem. *más há'r-gánús* *bés há'r-génús*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Plupf. *más há'r-gásús* *bés há'r-gésús*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Fem. *más há'r-gásús* *bés há'r-gésús*  
*tús* *-tú* *tshos* *-tú*  
*ros* *-tú* *ris* *-tú*

Dubitative Fut Perf. I shall doubtless have taken away. *más há'r-gánús-dás*, fem. *más há'r-génús-dás*, etc., and so on. the Pres. Perf. with *dás* added.

Verbs which have in the root a half-long vowel lengthen it whenever it has the accent. Thus *chánókí*, send, makes *cháp*: *gínókí*, take. makes *gín*.

No res.—(i) Verbs of the 1st conj. whose roots end in *-y* or *-r* omit the *-é* in the 2nd plur. ending *-éat*. *báyát*, you will cultivate (*báyókí*): *yúvát*, you will win (*yúvókí*).

(ii) The *sh* in the 2nd and 3rd sing. fem. of the plupf. of both conjugations is more often than not changed to *s* if the root ends in *-sh*, as *paghísh*, less often *paghísh*, she had seen.



## The "i" class.

Certain verbs have i before the endings of the imperat., concessive and future with its derived tenses. The imperat. sing. ends in -i. These verbs are:—

- (i) Verbs which insert the i, as kharóiki, scorch: úsóiki, fill: chubóiki, palace: mīróiki, die.  
 (ii) Verbs which change y to i, as únyóiki, rear (a child, animal): klyóiki, count, abuse.  
 (iii) Verbs whose root ends in i, as pióiki drink: eióiki, sew: wióiki, insert, put in (Hychi dāinā). These are really regular except for slight changes in Agent II, but they resemble the others so exactly that it is better to include them in the class.

All these verbs are trans. except mīróiki die. Its past is mīūs.

Imperat	chūbi	chūbiha
Concessive	chūbiōt, chūbiōiq (note shortening of i to y in the longer form)	
Future	mks chūbi'ām tūs rōs	hēs chūbi'ām tshūs -āt rīs -ām
Agent II	chūbiyē-mk -k	chūbiyē-onēk -ēnēk -ēnēk

The remaining derived tenses need not be given, they follow the future. kharóiki in the future kharāiqm has a slight accent on the first syllable, the other verbs plainly accent the i. ún-yóiki, klyóiki and dūlyóiki (create) retain the y in the past tenses ún-y'gās, kly'gās.

The conjunctive partic. ends in -it, as chūbi't kharāit, vīt, pīt, having placed, secreted, etc., being thus distinguished from the imperat. sing. which has -i' (without low tone), chūbi, kharāi, vī, pī, etc.

## The "ar" class.

A few verbs of the trans. second conj. insert -ar in the imperat. and future with its derived tenses.

disaróiki, scatter:	imperat. dīar'it.	di-r'ā'rn.
Future	dīar'ā'rgm	Pres. Indic dīar'ā'rēmūs.
Imperf.	dīar'ā'rēmūs	Agent dīar'ā'rgmēk.
Past Cond.	dīar'ā'rēmēik	Dehilitative Fut. dīar'ā'rēm dās.
Conj. Partic.	both dīar'it and dīar'it	
Past	dīar'ā'gās.	

## THE VERB.

liklóiki, write: fut. likh'ā'rgm, etc., like dīaróiki, but conj. part. only likh'it. Ikhārit is heard in Astōr. Past Ikh'gās. Ikhóiki has also, though less commonly, the regular forms.

gēlāóiki, to knot, tangle: future tenses gēlāyā'rgm, etc., with y inserted. Past gēlāy'gās.  
 mīróiki, mix, associate with oneself: future tenses mīgā'rgm, etc. Past mīg'gās.

dūlyóiki, create, future dūlyā'rgm, etc. Past dūly'gās.

It is interesting to compare these parts of Ikhó'iki, write, and the corresponding parts of Ikhāro'iki, cause to be written.

Imperat. sing.	Ikhārit	Ikhā'it	see conj. part.
plur.	Ikhā'rn	Ikhā'ā'	
Conj. Part.	Ikhārit (Giligil)	Ikhā'it	see imperat.
Future	Ikhā'rgm	Ikhā'rgm	
Pres. Ind.	Ikhā'rēmūs	Ikhā'rēmūs	
Imperf.	Ikhā'rēmūs	Ikhā'rēmūs	
Agent II	Ikhā'rgmēk	Ikhā'rēmk.	
Past Cond.	Ikhā'rēmēik	Ikhā'rēmēik.	

## II. Intransitive Verbs.

These differ from the intrans. verbs of this conj. only in the past tenses. Their subject is always in the nom. case. The past ends in -iūs, -r'dūs or -idūs, -ā'ūs, -tūs, -dūs and naturally have their past in -iūt, -kūt, etc., instead of the 1st pers. ending -iūs, etc. These endings are added to the root if it does not end in zh, sh or c, but if it ends in these letters, it almost invariably drops them before the endings.

The conjugation of the intrans. past is nearly the same as that of the trans. past. The intrans. verbs have:—

- (i) the nom. form of the subject instead of the agent.  
 (ii) 2nd sing. past in -o instead of -n.  
 (iii) the past ending in -ūs (whereas the trans. ends in -ās) and the vowel ū preserved in the pres. perf. and plupl. instead of a.

Past	ma vāyūs, I came	be vāyūs
	tu vāto	tho vāit
	ro vātū	ri vātū
Fem.	ma vāts	plur. same as
	tu vātē	plur. masc.
	ro vātū	



Pres. Part.	ma vātūnās tu -nā mā -nā mā vātūnā to -nā re -nā, -nā	be vātūnās tāho -nā re -nā plur. same as plur. masc.
Fem.	ma vātū-sūs tu -sū ro -s, -sū	be vātū-sūs tāho -sūt rā -s, sē
Plur.	ma vātū-sūs tu -sū ro -s, -sū	plur. same as plur. masc.
Fem.	ma vātū-sūs tu -sū ro -s, -sū	plur. same as plur. masc.

Future Perf. Dubitative *ma vātūnās dā*. I shall doubtless have come. Fem. *ma vātūnās dās*.

The past tenses of other intrans. verbs follow this with remarkable regularity.

Examples of other past tenses:—

*mūcōlki*: mūtū, mūtūnās, mūtūnās, escape.

*chūzhōlki*, be separated: chūdūs, chūdūnās, chūdūnās.

*bāyōlki*, sit: bētūs, bētūnās, bētūnās.

*jarzhōlki*, grow old: jarlūs, jarlūnās, jarlūnās.

*jamzōlki*, open mouth, yawn: jamdūs, jamdūnās, jamdūnās.

*bilzhōlki*, melt: bilādū, bilādūn, bilādūn.

*pācōlki*, ripen: pākū, pākūn, pākūn.

*Irregular Verbs*: In considering irregularities in verbs we must separate the future tenses from the past, for verbs irregular in the former are often regular in the latter and vice versa.

#### I. Irregular or Peculiar Futures.

(a) The *i* class. This class is almost wholly composed of transitive verbs and has therefore been discussed above.

(b) The *ar* class: transitive verbs: see above.

The "a" class.

*rāyōlki*, say, tell (trans., with past *rēgas*): *vayōlki*, come *hāyōlki*, laugh: *ikhayōlki*, emerge: *nikhayōlki*, emerge *phāyōlki*, burst (intrans., see below): *ghayōlki*, ache (see below). They omit the *y* and contract: in 1st plur. substitute *w* for *y*.

*rāyōlki*, say, tell.

*ra*

*ra*

*ra*

Imperat.

Conj. Partic.

*rā*: rarely *rā'ya*

Stative Future	ra'itū rām rā rā rā'mūn rā'mūn rā'nēn plur. same as masc. plur.	ra'wōn rāt rān rā'wōn rā'nēt rā'nēn plur. same as masc. plur.
Pres. Indic.	ra'itū rām rā rā rā'mūn rā'mūn rā'nēn plur. same as masc. plur.	ra'wōn rāt rān rā'wōn rā'nēt rā'nēn plur. same as masc. plur.
Fem.	ra'itū rām rā rā rā'mūn rā'mūn rā'nēn plur. same as masc. plur.	ra'wōn rāt rān rā'wōn rā'nēt rā'nēn plur. same as masc. plur.
Imperf.	ra'itū rām rā rā rā'mūn rā'mūn rā'nēn plur. same as masc. plur.	ra'wōn rāt rān rā'wōn rā'nēt rā'nēn plur. same as masc. plur.
Fem.	ra'itū rām rā rā rā'mūn rā'mūn rā'nēn plur. same as masc. plur.	ra'wōn rāt rān rā'wōn rā'nēt rā'nēn plur. same as masc. plur.
Agent II	2 & 3 <i>rā'yēk</i>	<i>rā'vonēk</i> <i>rā'nēk</i>

Past, Cond. and Dubitative Future add -*sik* and *dās* respectively to the future.

*hāyōlki* has conj. partic. *hāt*: 2nd. plur. imperat. *hā*, *hā'ya*. The difference between *phāyōlki*, burst, trans. and *phāyōlki*, burst, intrans. should be observed. The intrans. is like *rāyōlki* above. The trans. is regular like *zāmōlki*, Conj. I.

Imperat.	<i>phāyōlki</i> , burst (trans.).	<i>phāyōlki</i> , burst (intrans.).
Conj. Partic.	<i>phāyōlki</i> , burst (trans.).	<i>phāyōlki</i> , burst (intrans.).
Future	<i>phāyōlki</i> , burst (trans.).	<i>phāyōlki</i> , burst (intrans.).
Pres. Indic.	<i>phāyōlki</i> , burst (trans.).	<i>phāyōlki</i> , burst (intrans.).
Imperf.	<i>phāyōlki</i> , burst (trans.).	<i>phāyōlki</i> , burst (intrans.).

*khoiki*, eat, is conjugated similarly to "a" class verbs, but with little differences throughout. It is trans.

Imperat.	<i>kha</i>	<i>kha</i>
Conj. Partic.	<i>khiṭ</i> , <i>khiṭā</i>	<i>khiṭ</i> , <i>khiṭā</i>
Future	<i>khiṭ</i> , <i>khiṭā</i>	<i>khiṭ</i> , <i>khiṭā</i>
Pres. Indic.	<i>khiṭ</i> , <i>khiṭā</i>	<i>khiṭ</i> , <i>khiṭā</i>
Imperf.	<i>khiṭ</i> , <i>khiṭā</i>	<i>khiṭ</i> , <i>khiṭā</i>

Contemporary *khōzhā*, *khōbī*: Future *khōsīn*.

Future *khōsīn*

Pres. Indic. *khān*

Imperat. *khā*

Conj. Partic. *khā*

Future *khā*

Pres. Indic. *khā*

Imperat. *khā*

Conj. Partic. *khā*

Future *khā*



Fem.	khams	plur. same as
	khāwe	masc. plur.
	khān, khānj	

The Pres Indic and Imperf. are the same as in rkyōlki except the 1st plur. which are khōnōs and khōnōsēs, and the 1st sing. which has ā for ā̄.

Imperfect	khānūnūs	khōnōsēs
	khā'ō	khā'sēt
	khā'ā, khā'āū	khā'ūēs
Fem.	khāmtefa	plur. same as
	khā'ghe	masc. plur.
	khā'ghe, khā'ghej	
Past Tenses	khā'gā's -nūs, -sūs or less commonly khā'gā, -anūs, -asūs.	

A number of verbs ending in ayōlki do not belong to the contracting "a" class, but follow the regular conjugations. Such are:—

(Conj. I (trans.) bhayōlki, cultivate: dāyōlki, burn (trans.); nāyōlki, lose: prayōlki, mend.	
Conj. II, bayōlki, obtain (trans): bayōlki, sit: yfayōlki, arrive: yayōlki, walk, go: ughayōlki, cause to arrive, shlyayōlki, ache	

Those belonging to Conj. I are regular: imperat. bhāy' fut. bhāy'm, etc. Those in Conj. II are nearly regular.

Imperat. ughā'i ughā'ya, cause to arrive	hāi, hāi(e), sit
Conj. Part. ughayit	hāit, hāi(e)
Future ughā'yām	bhāyām

yayōlki and bayōlki have low tone in imperat. sing. yāit, lāit; the conj. part. is yāit or yāit' and hāit or lāit'.

shlyayōlki belongs to the "a" class as well as to the regl. conj. It is used only in the 3rd sing.: we have therefore

Conj. Part	shlyeit
Future	shlyā'vūi and shlyā'i
Pres. Ind.	shlyā'yēn, shlyā'n
Imperf.	shlyā'yēs, shlyā's
Agent II	shlyā'yēk

The imperat. is not used, but would be, if required, shlyāi.

The ending of the imperat. sing. in -i instead of -y may be considered quite regular. It ends naturally in the last letter of the root—in this case y. As a final consonantal y is impossible for most people, it is pronounced -i. Similarly shyōlki, know, has imperat. shi'y rū'ya.

## The "o" class.

A few verbs with monosyllabic roots, and a few with roots consisting of a single letter, are accented like verbs of the 1st conjugation, but differ from them in (i) the imperat., and (ii) the 1st sing. and 2nd plur. of the future tenses. bizhōlki, fear: mōlki, be mixed, be associated with someone; tēlyōlki, rise: sōmōlki, get tired: ūōlki, run away; bōlki, become, be able: dūbōlki, be unable: sōlki, sleep: rōlki weep: jōlki, be born: pōlki, fall, become exhausted.

Imperat.	bizhō	bizhā
Conj. Part.	bizhē'it	bizhē'ou'
Future	bizhōm'	bizhē'at'
	-ē'i	-ēn
Pres. Ind.	bizhō'mūs	bizhē'ō'nēs
	-ē'no	-ā'net
	-ē'n, -ē'nū	-ē'nēn
Fem.	bizhō'mis, etc.	
Imperf.	bizhō'mūsūs	2nd plur. bizhē'ōl
Tem.	bizhō'mis, etc.	
Agent I	bizhō'mēk	2nd plur. bizhē'nēk
Past Cond., Duhū. Fut. add -vik and dās respectively to the Future.		
somōlki, get tired: the Imperat. and Future tenses are remarkable for being conjugated in three different ways, viz. according to the 1st Conj., the regular 2nd Conj., and the "o" class.		
Imperat. Conj. I	som-ō'	-ēn'
Conj. II (reg.)	som	sō'ma
"o" class	somō'	sōmā'
Future	som-ān'	2nd plur. sōmā'ā'
	sō'm-ān	sō'nēi
	som-ō'm	sōmā'ā'
Pres. Ind.	som-ō'mūs, 2nd. pl.	-ēn'ūl:
	sōmēmūs	sōmēmēt
2nd (reg.)	sōmō'mūs	sōmā'nēi
"o" Conj.	som-ō'mūsūs 2nd pl.	-ēn'ēl.
Imperf.	sōmēmūsūs	sōmēmēt
	sōmō'mūsūs	sōmā'sēt

The verbs which have merely one letter before the root (with which must be classed dibōlki on account of it + resemblance to bōlki) are like bizhōlki, but the following points are to be noted:—



- (vi) *duboiki*, be unable, *hasno* imperat.  
 (vii) conj. part. ends in -*ei* (e) except for *boiki* and *duboiki*, which have *bei*, having become, and dubat, having been unable.  
 (viii) the 3rd sing. Agent II ends in -*gēn*, almost -*gēyēk* (first e being o).  
 (ix) *loiki* has future *gām* as well as *gōm*.

Slight differences in e occur. On the whole the e in these is lower, i.e. more like French é than in the first set of the "o" class given above—*bizhōiki*, etc.

Its conj. part. is *gēt*. The other participles and the future tenses are regular as from *būzhoiki*, Conj. II.

There are a few trans. verbs with single letter roots. They belong to Conj. I.  
*thōiki*, do: imperat. *thē thē*: conj. part. *thējē*: fut. them: past *thēgās*, thighs.

*dōiki*, give: *dē dē* *dēt* *dēm* *dēgās* *dīgās*  
*soiki*, attach: *loiki*, reap: quite regular like Conj. I: *soiki* has fut. *gēm* (like *thōiki* and *dōiki*) as well as *gēm*.

## II. Irregular Past.

The conjugation of past tenses follows with absolute regularity from the 1st sing. of the simple past. It is therefore sufficient to know only one form to be able to conjugate all the past tenses. For the sake of completeness the verbs will be given in the infin., 1st sing., future and 1st sing. past. Before proceeding to the list of pasts we may mention one wholly irregular past.

*būzhoiki*, go: fut., *buzhēm*: past, *gās*

Past	ma <i>gās</i> tu <i>gā</i> ro <i>gō</i>	be <i>gēs</i> tsho <i>gēt</i> ri <i>gē</i>
Few.	ma <i>gēs</i> tu <i>gēt</i> re <i>gē</i>	plur. same as maso. plur.
Pres. Perf.	ma <i>gānūs</i> tu <i>gāno</i> ro <i>gōn</i> , <i>gōnū</i>	be <i>gēnēs</i> tsho <i>gēnēt</i> ri <i>gēn</i>
Fem.	ma <i>gēnis</i> tu <i>gēnye</i> re <i>gējn</i> , <i>gējn</i>	plur. same as maso. plur.

Plupf.	ma <i>gāsūs</i> tu <i>gāso</i> ro <i>gōs</i> , <i>gōm</i>	be <i>gēsēs</i> tsho <i>gēsēt</i> ri <i>gēs</i> , <i>gēsē</i>
Fem.	ma <i>gāsūs</i> tu <i>gēshe</i> re <i>gējēh</i> , <i>gējēh</i>	plur. same as maso. plur.

*hoiki*, become, be able, has four forms for the past: *bīgās* (which looks like a trans. past): *būlūs* and *būts* used in the masc. sing. and *bilūs* used in the fem. sing. and all the plur., also exceptionally in the masc. sing. These remarks apply to all the tenses connected with the past.

Past	ma <i>bū'lūs</i> (rarely <i>bī'lūs</i> ) tu -o ro -ū ma <i>bī'līs</i>	be <i>bīlēs</i> tsho -ēt ri -ē
Fem.	tu -ve re -j	plur. same as maso. plur.

Pres. Perf. ma *būlūnūs*, rarely *bīlūnūs* be *bīlēs*

Fem. ma *bī'līs*

Plupf. ma *bū'lūsūs*, rarely *bī'lūsūs* be *bī'lēs*

Fem. ma *bī'līs*

*bīgās* has 3rd sing. *bīgū* or *būgu*.

*vayōlki*, come, in addition to *vātūr*, has a past belonging to another root not otherwise found in Gilgiti—*g'ūs*, came: *g'ūnūs*, have come: *g'ūsūs*, had come.

*ksōlki*, which one never hears in the infin., has past *āsūs* and *tsā'lūs*, the latter uncommon in this dialect.

## Second Conjugation (contd.)

List of principal verbs with irregular pasts—infin., 1st sing. fut. and past.

(2) List of Verbs which to our ideas are trans., but are regarded by Sins as intrans. and construed with nominative subject.

<i>bizhōiki</i> , fear	<i>bizhēm</i>	<i>bizh'lūs</i>
<i>amushōiki</i> , forget	<i>amūshēm</i>	<i>amū'tūs</i>
<i>parūzhōiki</i> , hear, under-stand	<i>parū'zhēm</i>	<i>parū'dūs</i>
<i>slōlki</i> , learn	<i>sl'cēm</i>	<i>slō'lūs</i>
<i>tarizhōiki</i> , cross (river, etc.)	<i>tarizhēm</i>	<i>tar'lūs</i>
<i>tarōlki</i> , cross (river, etc.)	<i>tā'rēm</i>	<i>tar'lūs</i> , - <i>lūs</i>



tehu'otki, annoy (object tehu'igan takes acc. with)

(ii) Verbs with past in -fite. The standard form of this ending is -fite where the i is phonetically the same vowel as -i, but is long. I believe such an i would always be correct, but in the following list I have written the i as in each case I heard it.

(a) verbs in -izh, including some passives: izh dropped before past suffix.

jarizh'otki, grow old	jar'zhem	jar'jus
buri'zh'otki, sink (intrans.)	buri'zhem	buri'jus, -dus
ni'izh'otki, sprout	ni'zhei	ni'jus
phatizh'otki, burst (intrans.)	phatizhem	phat'jus.
misizh'otki, be mixed	misizhem	mis'jus, -dus
phirizh'otki, turn	phirizhem	phir'jus
phutizh'otki, be broken	phut'zhem	phut'jus
pusinizh'otki, swell	pusin'zhem	pusin'jus
va'valizh'otki, be thirsty	va'val'zhem	va'val'jus, -f'dus
nistui'zh'otki, trickle (see nistui'izh'otki, below)	nistui'zhem	nistui'jus

Exception: izh not dropped before past suffix.

carizh'otki, graze

car'zhei

carizh'jus

(b) others

(asotki, be)

av'azh'otki, be right, pro-

av'azh'otki

av'azh'jus

per

bash'otki, chatter, etc.

ba'shem

hay'otki, laugh

ha'yus

khazh'otki, itch

khazh'otki

phay'otki, burst

pha'yus

phir'otki, turn

phir'jus

gom'otki, get tired

gom'jus

un'otki, be hungry

un'jus

ut'otki, rise

ut'jus

un'otki, be hungry

un'jus

ut'otki, rise

ut'jus

un'otki, be hungry

un'jus

ut'otki, rise

ut'jus

un'otki, be hungry

un'jus

ut'otki, rise

ut'jus

un'otki, be hungry

un'jus

ut'otki, rise

ut'jus

un'otki, be hungry

un'jus

ut'otki, rise

ut'jus

un'otki, be hungry

un'jus

ut'otki, rise

ut'jus

THE VERB.

47

(a) verbs in -izh'otki, including some passives.

biri'zh'otki, be split	biri'zhei	biri'dus
buri'zh'otki, sink (intrans.)	buri'zhem	buri'dus, -lus
gk'ia'izh'otki, become knot-	gk'ia'i'zhei	gk'ia'i'dus
ted		
ik'mizh'otki, yawn	ik'm'zhem	ik'm'dus
misizh'otki, be mixed	mis'zhem	mis'dus, -lus
pas'izh'otki, be visible, be	pas'i'zhem	pas'i'dus
seen		
ra'izh'otki, be hindered	ra'i'zhem	ra'i'dus
sid'izh'otki, be struck	sid'zhem	sid'dus
zamizh'otki, be struck	zam'zhem	zam'dus
va'valizh'otki, be thirsty	va'val'zhem	va'val'jus, -f'dus

in -e'du

b'izh'otki, be cultivated

b'iz'zhei

b'iz'dus

kapizh'otki, warm oneself

kap'zhem

kap'dus

(b) others

car'otki, graze

car'jus

car'dus

also tar'otki, see under (i).

(iv) past in -f'dus, -adus

b'izh'otki, melt

b'iz'zhei

b'iz'dus

nizh'otki, be pressed, be

niz'zhem

niz'dus

oppressed

niz'izh'otki, trickle [see niz'izh'otki, above under (iv) (a)]

niz'iz'zhei

niz'iz'dus

nis'izh'otki, above un-

nis'iz'zhei

nis'iz'dus

der (iv) (a)]

(v) past in -dus.

av'azh'otki, be right, pro-

av'az'zhei

av'az'dus

per

b'izh'otki, congeal

b'iz'zhei

b'iz'dus

dazh'otki, burn

da'zhei

da'dus

ch'izh'otki (ch'iz'otki) be

ch'iz'zhem

ch'iz'dus (ch'iz'dus)

separated

razh'otki, be cooked

ra'zhei

ra'dus

sh'izh'otki, ache

sh'iz'zhei

sh'iz'dus

sh'izh'otki, become old

sh'iz'zhei

sh'iz'dus

(clothes, moon)

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

sh'izh'otki, swell

sh'iz'zhei

sh'iz'dus

It will be noticed that all the above, with the possible exception of ch'izh'otki, are verbs used only in the 3rd sing.; ch'izh'otki itself is nearly always used in the 3rd singular; also p'ir'izh'otki, understand: see under (i).



(vi) past in -tūs-		(vii) past in -āūs-	
darzhōlki, fall	dī'āham	dī'āūs (ō long)	
ikhavōlki, emerge	ikhā'm	ikhātūs	
nīkha-vōlki, emerge	nīkhām	nīkhatūs	
mirōlki, circle	mī'ōi	mī'tū	
mīrōlki, circle	mī'ōm	mī'tūs	
sa-vōlki, be attached	sā'ōm	sātūs	
uchavōlki, arrive	uchā'ōm	uchātūs	
soiki, sleep	soi	sātūs	
vayōlki, come	vām	vātūs	also
		āūs	
vayōlki, go walk	vāyam	vātūs	
īfayōlki, arrive	īfā'yam	īfātūs	
(vii) past in -tūs-			
bayōlki, sit	bā'yam	bētūs	
na-vōlki, be lost	nā'āham	nātūs	
tūshōlki, be filled (esp. daily stomach)	tū'shēi	tūtū	
li-shōlki, hide oneself	lī'shām	lītūs	
amushōlki, forget, see under (t)			
(viii) past in -āūs-			
(vayōlki, come	vām	āūs	
dūhōlki, be unable	dū'ōm	dū'āūs	
oolki, bear child	ōm	ōāūs (fem.)	
jōlki, be born	jām, jōm	jāūs	
(ix) past in -ōūs (ō almost like aw in "awe")			
pōlki, fall	pōm	pōūs	
rōlki, weep	rōm	rōūs	
(x) past in -kū-			
plōlki, ripen	pl'ōi	pāu	
shushōlki, dry	shū'shēi	shūkū	
(xi) past in -ūs			
(asōlki, be)		ā'ūs, ās'ūs	
(xii) past in -ūs			
mirōlki, die	mīr'ām	mūs	

## Causal Verbs.

The ordinary regular method of forming a causal verb is to add -ar to the root of the verb which is to be rendered causal and then to conjugate like a regular verb of the 1st Conj. The resulting verb often gets a meaning slightly different from a mere causal. Examples:—

-rōlki, bent	-ōdā-vōlki, cause to be bent
parazhōlki, understand,	parazhā-vōlki, explain
heart	
dōlki, give	darōlki, cause to be given
-ōlki, sleep	sarōlki, put to sleep
īfayōlki, arrive	īfayārōlki, cause to arrive
Some are a little irregular in formation:—	
khoiki, eat	khaivarōlki, give to eat
vayōlki, go, walk	varōlki, cause to go or walk
ūthvōlki, rise	ūtharōlki, rouse
See below pairs of trans. and intrans. verbs.	

## Intransitive, Passive or Middle.

The regular method of forming these is to add -izl to the root of the verb which is to be rendered passive or intrans. This is never added to a verb already made causal by the addition of -ar.

gālatōlki, to knot or	gālatizhōlki, become tangled,
tangle	knotted
sidōlki, beat	sidizhōlki, be beaten
lupōlki, to burn, light	lupizhōlki, be lit, burn (in-
(trans.)	trans.)

But we may not say sidarizhōlki, to be caused to be beaten, or tharizhōlki, to be caused to be done.

## Pairs of Transitive and Intransitive Verbs.

There are many verbs which to the Sīnā' mind present the same idea as the casual verbs in -ar, and yet have the form of ordinary verbs. Such verbs often have intrans. forms as well, which in appearance sometimes resemble ordinary verbs and sometimes have roots ending in -izl. There is some uncertainty about the form of these intrans. verbs for we frequently find both forms side by side and with the same meaning: e.g.

phā'rōlki, phārizhōlki, turn, return (intrans.)	
tarōlki, tarizhōlki, cross, with a separate differently conjugated verb tarōlki, cause to cross.	

The following list of the principal pairs of trans. and intrans. verbs may be useful:—

bashōlki, play instru-	bashpūs
ment, toll bell, etc.	
bashōlki, be played, tol-	lashpūs
led, etc.; also chatter,	
etc.	
carōlki, graze (trans.)	carām'
	carēgās







ciniölki, love	muñhöölki, save	siqaröölki, teach
daröölki, cause to be given	mayöölki, lose	taröölki, take across
duñhöölki, know	miñhöölki, take out	thamöölki, cause to be done
dayöölki, bum	niñhöölki, conceal	thöölki, do, say
kindä	möölki, press	thunvöölki, open
älvöölki, peel	press	tolöölki, weigh, measure
döölki, give	odöröölki, look for	uñqacaröölki, conduct, send
dughöölki, wash	okoröölki, dig	uñharöölki, rouse
ganöölki, bind	palöölki, attach	valöölki, bring
hävöölki, take by	palvöölki, rub	varöölki, make
deceit	paröölki, cause to alight or fall	walk or go
duñt, send	parvöölki, ex-	yuparöölki, recon-
jalöölki, now	plän	oil (causal of next)
khavaröölki, feed	pañharöölki, show	yupöölki, join
khätöölki, conceal	phayöölki, tear, burst	yuvöölki, win
khojölki, eat	phe, phiröölki, turn	zamöölki, strike, beat
khojölki, ask	phütöölki, break	
question	prayöölki, mend	
lasöölki, lick	puröölki, fill	
	ramöölki, keep birds	

Principal Transitive Verbs of Second Conjugation (the principal intrans. one have already been given).

banöölki, put on (clothes, etc.)	manöölki, rub with hands or feet
beñhöölki, ask for, demand	pañhöölki, see
chanöölki, send	pañhöötki, ootk (bread, etc.)
biröölki, spill	pezöölki, grind
dumavaröölki, exchange	rañhöölki, preserve, keep
ginöölki, take	ranöölki, ootk (meat, etc.)
haröölki, take away	suyöölki, know
katöölki, spin	timöölki, endure
lamöölki, seize	uñhayöölki, conduct, send

rayöölki, rām rē'gās, rē'gās, or rē'gās, say, and layöölki, lāyām lē'gās, obtain, may be considered as either 1st or 2nd conj. The future tenses belong to the 2nd. while the past is more like the 1st. With the latter verb one should compare loiki lām lē'gās, reap, 1st Conj.

khojölki, eat, dñki, give and thoiki, do, say, have past either kñ'gās (kñegās) dē'gās (dē'gās) and thē'gās (thēgās) or kñ'gās, dñgās and thñ'gās.

See also "i" class and -ar class under 2nd Conj. above.

## THE ADVERB.

Most adjectives may also be used as adverbs. When used they agree with the subject in gender and number. This free use of adjectives diminishes the number of pure adverbs. A number of prepositions are both prepositions and adverbs. The most important adverbs are given in the following lists.

## ADVERBS OF TIME.

āzh, to-day	dāzō, at midday
āyāker, in the mean time.	dēzgo, every day, always
This is āyāk, so many, and -r, in	evēlo, m., year: and evēlō-r or -zh, this year: vāi
āzhu, this year	evēlō-r or -zh, in the coming year: phatinu evēlō-r or -zh, in the following year.
hñla, yesterday	hamedia, always
bālakāl, in the afternoon	le', on the day before yesterday
barā, m., year: anū	kāl, m., year: shām-kāl, next year: phā'n-kāl, year after next
hāñgē-r or -zh, this year: vāi	kārē, when? (or when): kārē' na, never: kārē' ga, whenever: kārē' ga na, absolutely never
year: phātinu barā-r, in the following year	kothit, a little while ago
cal, early, soon	lustikāl, lustāiki, morning
cal būñhi, early in the morning	lustiki tuk, very early in the morning
chak, m., day: har chik, every day, always: yart chik, the previous day: āzhē'i chak, next day	phā, last year
dam; ek dam, at once	phār, year before last
dām, m., time: ge dam, thrice: mutā dam, another time: āzhinū dām, next time.	rātyo, rātyēt, by night, at night
qirñ, on the day after tomorrow	tēn, now: tēn āki, at this very moment
corñ, on fourth day (forward)	uryo, by day
3pt, f, time: car coṭ, four	phatū, phātū, afterward

In connection with adverbs of time the days of the week may be given.

## Days of the Week.

adit, gen. -āi, m., Sunday	hñr'sft, -āi, m., Thursday
tsindū r-a-āi, m., Monday	shukur, -āi, m., Friday
āngē'r-u, -āi, m., Tuesday	shingher, -āi, m., Saturday
bōid-u-āi, m., Wednesday	



### ADVERBS OF PLACE.

niyvaŋi, in that direction	khin, f., direction : <i>ane khin</i> ,
aiyavayo, from that direction	in this direction : <i>xi khin</i>
āli, there	in that direction : <i>kziŋni khin</i> , upward : <i>khiriŋ k.</i> ,
ālyēi (dat. of āli) thither, there	downwards : <i>re k.</i> , in that direction, etc.
ālyo, thence	kōni, kojini, where ? (or where) : <i>k m nowhere</i> : <i>k.</i>
ānyēi, aŋyēi (dat. of fore-going) hither, here	<i>ga na, absolutely nowhere</i> : <i>k.</i>
ānyo, hence	<i>ga, wherever</i>
anvayri, in this direction	khiri, down
anvayyo, from this direction	khiriŋ (dat. of khiri) downwards
āru, inside	konē, whither ?
ārūi (dat. of āru) onwards	kōnyo, whence ?
āzlyē, up, above	mēzha, in the middle
āzlyēi (dat. of āzlyē) upwards	mēzhaŋt (dat. of mēzha), to the middle or centre
ākrū, outside	mūchō, mūgō, forward, in front
dāriŋy (dat. of dāru), outwards	mūchōl, mūgōl (dat. of last word), forward
dār, far	naŋi, here
jan, where ?	navari, in this direction
jaŋē, whither	navayo, from this direction
kacē, near	pār, across, on other side
kavari, in what direction ?	phātū, back, behind
kanavayo, from what direction ?	phātūl, backward
kanhoŋt, to the left	ravari, in that direction
	ravayyo, from that direction
	(tāf, direction), mti tāfā jo,
	on my behalf, from me
	vapi, back

**OTHER ADVERBS.**

keŋk, thus	gūcū (adj.), without special reason
hōē, thus, in this manner	hō, then, in that case
āvā, yes	ke, why ?
āyē, thus, in that manner	khis, altogether (generally with negative)
bodhi (adj.) very, much	khayē, how
chūē (in, adj.), slowly	hāvū (adj.), very, much
darim still, yet (listen)	niyā, no
duŋt, just, as in "just fact", only	niyū (adj.), rapidly
ga, even, also	

## OTHER ADVERTISERS

gñeu (adj.), without special  
reason  
hō, then, in that case  
ke, why?  
kñks, altogether (generally  
with negative)  
kñv, how  
hñvñ (adj.), very, much  
nñvñ, no  
lōky (adj.), rapidly

niē, not(ò)  
nē, again  
sīf, only  
thīg to, as in kē t.t., ani  
t.t., āi t.t., jēk hīnī t.t., for  
thīg, thīn, what, which  
reason that, i.e. since, be-  
cause  
tūshīn, very much  
vāpīk, back, again  
zēl, manner; kē z., how? ane  
z., thus; kē dē' z., thus: jēk  
z., how? āi z., in that way:  
also what kind of, this or  
that kind of.

NOTES.—(1) The conj. partic. of *thokj*, *do*, and *bolki*, become, may be used with *adj.* to give an adverbial sense —

mis-tak thet prax', good having-made mend, mend it well.

chut bet līkñārt, slow having-become write, write slowly:  
jek bet bi'zñān, what having-become shall-I-go, how

Give that, in that manner.  
Give that, in this manner.

(2) Adverbs meaning here, there, sometimes have a temporal signification : *nītyo* *phitū*, after that.

## PROPOSITIONS.

Most prepositions govern the prep. case. Those governing any other case are indicated.

**aru**, inside of (locative,  
sometimes genit.)      **kkei**, beside  
**kāri**, **kāryo**, for the sake of.

azlī, upon (general), -zī  
 azlīn, see -zī in this  
 list)

kīrī, under (also gent.)  
 kūyo (gent., prep.)  
 under, along (a river

badhl, in place of, instead of (genit.)      bank)      imizlān, between

lān̄b̄k̄r (adj.), equal to  
 cāl̄f̄, in front of, opposite  
 to  
 jo, from : same as zho  
 māl̄, along with  
 ōŋ (used w. jo, as jo ōŋ)

upward, next, along side of

daru, outside of (genit.)	pār, beyond, on other side of
dishār (loc. of dish, place)	pārīlu (adj.) equal to, level

with genit. instead of, with, similar to  
in place of. phatū, behind

gultsh, after	-o, from, used with certain
gi, with (instrumental)	adverbs, as n̄yo, from

generally used simply there, thence  
with nom. case -r, in sing. of loc (perhaps  
holder (loc. of hlk) con- contracted from aru, in-  
coming (gentl.) side)



sinā, equal to  
 aṣṭi, along with- (w. ab-  
 strant means) with of in-  
 struments  
 than, up to  
 ya, in front of

## CONJUNCTIONS.

aga, if  
 ākhaṇā, although  
 āmma, but  
 ga, go, and, also  
 ki, that (of narration, not  
 of purpose)  
 lekin, but  
 magh, but  
 valēkin, but  
 ya, or  
 yāni, as if (not "that is" as  
 in Urdu)

See also *ki'ga* to under. Adverbs third list.

## INTERJECTIONS.

āi, O (vocative)  
 āla (masc. sing. and plur.),  
 āli! (fem. sing. and  
 plur.), O (vocative)  
 bā, enough!  
 haī'fās, alas!  
 imānekān, by my faith  
 (an oath)  
 khāberdār, take care  
 Khudāyēkān, by God  
 kurānekān, by the Qurān  
 mistu, good, very well  
 pirēkān, by the saint (an oath)  
 sūo, good, very well

Note on some forms given by Biddulph.

In "Tribes of the Hindoo Koosh" Biddulph has an outline grammar of Sinā in the course of which he adduces some forms which seem to me incorrect. I therefore venture to suggest emendations.

The verbal root ending -ar is said to be "causal" or passive," and in particular for the passive of the infinitive (shidaroṣki) with its derivatives, the gerund, supines, etc., also for the plupf., past, pres. perf., future, imperative, -ar forms are given with a passive meaning, although for the passive pres. ind. and imperf. the forms shidijumus and shidijumasus are given. I think the -ar forms are always causal and never passive.

The word aje is said to mean "perhaps" and is used to make a number of dubitative tenses, as shidoyki aje, possibly to strike, etc. I do not know any such word. The word I know in such a connection is dāṣ which is used to form dubitative tenses. It is just possible that in some places a word like aje is used. The tenses with dāṣ have not quite the meaning given by Biddulph for the aje tenses. The preposi-

tion azlā, upon, could in certain cases be used with the infinitive which is a verbal noun, capable of being governed by prepositions.

The following corrections are suggested:—

Biddulph. Suggested Alternation.  
 shidoyki beyi, to be about shidoiki bāi, it is or will be  
 to strike necessary to strike  
 shidoyki aṣoo, to have shidoiki āsu, it was necessary  
 struck to strike  
 shidoyki be, being about shidoiki bē, seems quite an  
 to strike unnatural phrase  
 shidoyki hanu, meet to shidoiki hanu, it is necessary  
 strike to strike. The sense of  
 necessity is weak in such  
 phrases as these.  
 shidobil, by or from strik- shidobil, at the time of striking  
 ing

The ending -ar or -yar is said to be adverbial, the -o of adjectives being changed to this to form adverbs. I regard it as used to form abstract nouns. The examples adduced are: tinar, sharply; abatyar, slowly; laowkyar, swiftly; binyārt, abntyārt, loikyārt, mean sharpness, slowness and swiftness respectively. Nouns, however, are sometimes used with an adverbial sense.

## SYNTAX.

## NOUNS.

*The Cases—Nominative and 1st Accusative.*—The nominative, which has the same form as the vocative and 1st accusative, is used as the subject of all intrans. verbs including a few which are considered trans. by us, but intrans. by Sinā speakers. Such are amushōiki, forget; bighōiki, fear; pāruzhōiki, hear, understand; siqōiki, learn; tarizhōiki, tarōiki, cross; tabūōiki, sinoy.

With trans. verbs the nom. case is not used for any tense.

The nom. or 1st ac. is sometimes used instead of the genit. after words denoting quantity and with names of places, build-  
 ings, etc., as

pe ser gīt, three ser of ghi.  
 car ser beapūr, four ser of grain (for horses or cattle).  
 sa bārī jūk, six loads of wood  
 Cilās kōt, Cilās fort.  
 Cilās ghahar, the town of Cilās.



The case is used to indicate length of time:—

kāṇk bārys (or b̄vōḥ) m̄kē ḡd̄q̄rī t̄hēḡk̄s : so many years I service did.

It is object after most verbs : ros ro paṣṣiḡū, he saw him.

*The Genitive.*—The genitive is used more widely than in English. The following examples will show this.

dēzāi ēk m̄ḡḡr ce ser ḡt ; every day a goat and three ser of ḡhi (lit. of a day)

ēk b̄k̄r̄ḡḡ (or b̄vōḥ) k̄c̄n̄k b̄p̄ dēno : how much tax do you give in a year ?

de ruṣayo m̄asān, ruṣā'ī ḡl̄k̄q̄r, two rupees worth of condiments, one of sugar.

k̄h̄ar k̄h̄ar̄t̄ēi k̄h̄oḡḡū : he asked after his health.

t̄h̄āi m̄ḡḡi k̄h̄l̄k̄r : good news of you.

k̄h̄ūn̄i d̄a v̄āi t̄hē'gū : brought an action for (attempted) murder.

m̄h̄a t̄h̄āi ḡd̄q̄rī t̄h̄ūm : I will do your service, I will work for you.

m̄k̄i ḡh̄uṭ āi : I got fever : lit. my fever came.

h̄oḡḡȳtī s̄k̄b̄k̄h̄ ḡi : on account of being : lit. with the cause of being.

c̄ilim r̄l̄h̄āi t̄hēn̄n : they make a luqqa of burns. (This resembles the English idiom).

In the Gilgit dialect the genitive, whether of nouns or of pronouns, is not an adjective.

*Dative.*—The dative is used to express

(i) to of direction, after verbs of going, coming, taking, sending, etc.

K̄h̄eḡḡr̄ēi, to Kashmir f̄āḡāni d̄iḡḡēi, to b̄k̄t̄ēi v̄k̄ti, a certain place came to

k̄ōn̄ṭ̄, j̄āṭ̄, whither k̄r̄iḡ, inside, hand.

r̄k̄ēi m̄k̄i j̄ū ūḡḡq̄arē, make my salutation reach the rajā.

(ii) direction (mental) : v̄k̄ēi k̄āi d̄iḡi, to-water desire fell, he desired water.

t̄h̄āi m̄ūḡāḡt̄ t̄h̄oḡḡȳt̄ m̄ā k̄h̄ūḡh̄ h̄k̄ūḡs, I am pleased to meet you : (thy meeting making-to I pleased am).

Sometimes the dative ending is omitted :—  
K̄āḡḡr̄ v̄ā, come to Kashmir C̄l̄ās ho, go to Cilas

Occasionally the sense is "as far as" rather than simply "to":—

K̄āḡḡr̄ēi, as far as Kashmir. C̄l̄āsēi, as far as Cilas layēi, up to there.

(iii) time : l̄h̄ēi k̄yēi, in the morning : c̄arūḡḡū dēzēi, on the fourth day.

ph̄k̄t̄ū, afterwards, for the future : k̄ēḡ h̄oḡḡēi, up to to-day.

(iv) purpose : h̄ūḡēi n̄k̄h̄āē, they went out for polo.

t̄ōm k̄r̄ōm̄ēi ḡōin : he has gone on his own business.

ik̄ōḡ, for himself, yourself, etc.

āṣṡp̄ēi, for the horse.

For the use of the dative after certain verbs see under Verb below.

*Prepositional.*—This case does not call for much comment. It is used after most prepositions, the genitive or locative being exceptional. In rapid speech the endings of the prep. case are often omitted, especially in the sing.

*Locative.*—Under this heading we may put the two endings denoting "in" and "upon," for they have no separate existence. They are not prepositions, though they may be connected from ar̄i, in, and k̄z̄h̄ē, upon.

The loc. suffix -r̄, in, is found in both sing. and plur. and means:—

(i) literally "in" of place : k̄i d̄iḡḡr̄, in that place.

(ii) less literally, more metaphorically, mentally, etc.

ḡh̄ūn̄i ȳor, in chains h̄oḡḡr̄, in his senses

ar̄m̄āḡr̄, in intention or wish (m̄y, your senses, etc.)

āni h̄ēi k̄k̄r̄, in this condition h̄ēr̄, in heart (m̄y, his, your heart, etc.)

(iii) in expressions of time k̄ō h̄k̄r̄ḡr̄, in what year ?

(iv) language ūḡḡr̄, in Urdu

Sh̄ūḡr̄, in the Sh̄ūḡ language

Bol̄ō b̄āḡr̄, in the C̄l̄ās language

(v) instead of "on" p̄ār p̄āz̄r̄ h̄k̄n̄ar̄ēi, put slices on his feet

(vi) instead of I Ac. m̄ōḡr̄ m̄an̄ōḡk̄i, agree to some one's word, obey him.







When the agent is verbal, as doer, walker, sender, worker the regular verbal construction is employed as explained below

### THE PRONOUN.

Indefinite and relative pronouns. There are no regular pronouns of these types, but the interrogative pron. is commonly used in their place. In the case of the indef. pron. this occurs usually in negative and subordinate clauses.

#### Examples:—

Interrog. as indef. kō, who?

kō nūch, there was no one: there were no people.

mūtā kō, someone else.

kos kūn kōm thīgū to, if anyone does this work.

jēk, what

mūtā jēk, something else jēn nūch, nothing at all

jēk shaitāni thīgē to, if they do any devilry

#### Interrog. as relative

kon thiki būi daukt nkyēgūn: (the man) who lost all the wealth.

mūt jēk daukt hknīk: whatever wealth there may be of mine.

kāek, how much or many?

kāek hknī to, whatever amount there may.

kāek may also mean very many, thus,

kāek rupā jūmana thēgū: he imposed a fine of how many rupees, i.e. I do not know how many, a great many.

There is still another way of expressing the relative, viz. by means of the demonstr. pron.

ō mūghā vktūs ō: that man had come that: i.e. the man who had come.

mūghō' vktū ō mūghā: before came that man: i.e. the man who came before.

zkhmi būi ō ghūdarē: wounded been that boy-to: i.e. to the boy who was wounded.

rghlū ō slū: kept that dog, i.e. the dog which was kept (as a pet).

kvn̄k, so much or many, is used in the locative, kvn̄k, meaning "in the mean time." This is almost exactly the Hindi time mē.

Kl̄, self, selves, in all persons and both genders and numbers, is always declined as a plural: dat. ākōf, prep. ākō', ākō', etc. It is used in all cases except the genit. It is interesting to compare it with the Urdu usage.

me āki bhāzham; Urdu, mai khud jānūgū: I shall go myself.

### THE ADJECTIVE.

ros loing zā paghī'gū: Urdu, use āyūn bhāt dēkhā: he saw his brother.

We may consider loing as the genit. of āki.

ākōf: Urdu, āyūn vāste: for my, him, her, -il-self, our, you, -them-selves.

āko māzān: Urdu, āyūn mē, āpās mē: among themselves, ourselves, yourselves.

First and 2nd pers. pronouns may be used in the genit. instead of loing.

thiki hkt pālē' or tom hkt pālē', stretch out your hand.

āki also has an emphatic sense

ā dighēr āki, in this very place.

tēn āki, absolutely now, at this very moment.

ge āki, exactly three: also sometimes all the three.

### THE ADJECTIVE.

Adjectives in -i are declined and agree with their nouns in gender and number but not in case. (Others are not declined except when used and treated as nouns.

kūn kshpī, of this horse.

kūn hāmki, of this mare.

ro mīstū mūghāki gof, the house of that good man.

zkhmi būi mūghāki dē, give it to the wounded man.

ō cūnū gofēr, in that small house.

As has been stated before the genitive in Gūgiti is not an adjective.

knīki hāmki or āsī pī, of his mare or horse.

kaii (kei) mīstū māmūzō sa, what good man's sister?

Comparison.—There are no forms for the comparative and superlative. These are expressed by means of the preposition jo, zho, from, than.

ōgūn, small: ma jo cūnū, smaller than I.

būto jo cūnū, smaller than all, smallest.

Not a few words may be used as both nouns and adjectives as gūgh, quarrel, and adj. quarrelling.

kālī, fight, and adj. fighting.

Nearly all adj. may be used as adverbs. In this case they follow the subject of the verb, and not infrequently the object also, whereas when they are attributive they precede the subject. See under adverbs.

ō ghūdarē kōm mīstū thēi, that boy works well.

Some adj. are practically prepositions.

māṣ parūlūk hknū, it is like or equal to me.

āno sāmār hknī, she is equal to them.



*Universal Adjectives.*—Cardinal numbers do not change when used in agreement with nouns when, however they stand by themselves, as nouns, they are declined. Their declension is given in the accidence. When a number is compounded of two or three words only the last is inflected.

bi ga sōi, thirty-six genit. bi ga sōi'no.

Ordinals after the first, pāmā'ko, are formed by adding -moño to the cardinal: fem. modī plur. modē, fem. modē, (the vowel of the nom. sing. being changed throughout. Numerals composed of two or more words add moño only to the last.

cēbo, three score, sixty: cēbo moño sixtieth.

dībo ga qe, forty-three: dībo ga qe moño forty-third.

#### THE VERB.

*Voice.*—The idea of voice is somewhat different from that current in English, but we may say that there are two voices, one transitive or causal, and the other intransitive, middle or passive. There may also be a double causal, a causal of a trans. verb. It is difficult to state how far the conception of a true passive is found in the language. There are verbs which at first sight we should regard as pure passives, but when we turn to other north Indian languages we find that the same idea is expressed by an intrans. verb. Again we have beshōlki, to play an instrument, along side of bashōlki, to be played, where obviously the second word is intrans. not passive. Cf. Hindi bijānā and bajnā. Similarly we have pazhōlki, cook, and pacōlki, be cooked, ripen. We notice too that sometimes intrans. verbs have two forms, one the ordinary intrans and one which is passive in form (if there is such a thing as a true passive): thus.

phirōlki, phirizhōlki, return, go back.

tarōlki, tarizhōlki, go across.

phayōlki, phayzhōlki, burst, tear, i.e. to be lured or torn.

This interchanging of forms suggests that in the Śinā mind the two ideas are closely allied. Even in the case of words like śāizhōlki, zamizhōlki, which apparently mean to be beaten (from śdōlki, zamōlki) one has to ask oneself whether the true concept of a passive is present to the mind, or whether the idea is not rather to "get beaten." Cf. the Hindi. Urdu and Panjabi "eat a beating," i.e. get beaten. I think the idea in the two verbs just mentioned is the latter. The English form of expression "I was beaten by him" would not be possible in Śinā. Similarly in Panjabi we should hear "maī ohde kolō mār khādhī," I ate a beating from him.

#### THE VERB.

We therefore have really the two conceptions of trans. and intrans. the former being the causal of the latter, while often the trans. verb itself has a causal three verbs in all. A list of the component pair has been given in the Accidence. A number of verbs which we regard as trans. are treated by the Śinās as intrans. The most important have been conjugated above in the Accidence. When there are three verbs related to one another as intrans., trans. and causal, the first two are not distinguishable from each other in form (unless the intrans. happens to have a root ending in -izh) except that the first will have past tenses of the intrans. type, but the third adds -ar to the root, so that the root always ends in -ar. The rule therefore is:—

An intrans. verb has for causal either (i) a verb whose root is not distinguishable in form as trans., in which case there will always be a second causal formed from this by adding -ar to the root, or (ii) a causal formed from the intrans. by adding -ar, in which case there will be no second causal.

A trans. verb forms its causal by adding -ar to the root.

*The signification of causals.*

(i) The literal meaning. The causal of an intrans. verb means to cause the previous subject to be or do something, while the causal of a trans. means to cause the previous object to be done. Thus

Intrans.	mūcōlki, escape	causal mūzhōlki, cause to escape
	carōlki, graze	causal carōlki, cause to graze
Trans.	kholki, eat	khararōlki, cause (food) to be eaten
	śidōlki, strike	śidarōlki, cause to be struck

It will be noticed that khararōlki and śidarōlki do not mean to cause a person to eat or strike.

(ii) The causal often takes on a new sense which makes it practically a new verb.

nīkhalōlki, causal of nīkharōlki, emerge, means not to cause to emerge, but simply "take out."

mūzhōlki, causal of mūcōlki, escape, means not "cause to escape" but "save."

bānarōlki, causal of banōlki, put clothes on to oneself, means not "cause someone to clothe himself" or "cause clothes to be put on," but merely "to clothe."



NOTES I.—The idea of trans. and intrans. is often rendered by means of *thoḷki*, make, and *hoḷki*, become, along with an adjective.

Thus from *gāk*, full, we have

*gāk, hoḷki*, become full      *gāk thoḷki*, to fill

II.—Causals in *-ar* have no direct passive or middle in *-izl*, hence from *gīdarōḷki*, cause to be struck, we cannot form a passive *gīdarizlōḷki*. This is different from Hindi, Urdu and Panjabi in which any causal verb may have a passive like any other trans. verb. In Sinā a trans. verb which is not a causal in *-ar*, may have a passive in *-izl*, as e.g. *gīdizlōḷki*, to be struck, from *gīdōḷki*, provided that there is not another intrans. already; if there is another already of another form, the *-izl* form is only occasionally found as an extra verb.

The case of subjects and objects of verbs.

(i) Subject. The subject of all intrans. verbs, including those regarded by us as trans. and by Sinā as intrans., is in the non case. See under Noun, Agent (nso). The subject of every trans. verb is in the agent case. This is carried so far that even participles often have an agent case before them. Further, a subject of an intrans. verb is often attracted into the agent case if a partic. or infin. of a trans. verb precedes.

Examples: *tūs hūn*, seize thou      *śasos hūn*, seize ye  
*mks dīyūn*, I will burn      *mks dīyē'gīs*, I burn

#### Participles.

*ōs nē khōḷhūn*, until he eats (lit. he not eating-till).  
*mks mīlūs mī'ū-k dē*, my father-by having-been said give,  
i.e. give me the thing ordered by my father.

*reski zās bōchitū-k dē*, his brother-by having-been asked give, i.e. give the thing asked for by his brother.

(For *-k* in these two sentences see end of Syntax—“*-k* Suffix.”)

*khūs (hki) gūn khavaritū guḷi hūn* a ? him-by thy corn having-been caused-to-be-eaten of witnesses are-there ?, i.e. are there witnesses of his having given your corn to be eaten ?

In the case of Agent II there is sometimes hesitation. Normally we have such phrases as:—

*mks dīrūnkh hūnūs*, I am a giver, i.e. I will give it presently.

But a difference of meaning may arise, e.g. “he is a giver” may mean either “he will give” or “there is a giver.”

*ros dēyēk hūnū*, he is a giver, he will give it.

*ēk dēyēk hūnū*, one will give it  
*ēk* or *ēkēs* *khāyēk hūnū*, there is one eater.

*gās khānēk hūnū*, there are three eaters.

If the numeral is put after the agent it is in the nominative.  
*khānēk gē hūnū*, there are three eaters.

*dēyēk ēk hūnū*, there is one giver.

In ordinary usage the agent case is much commoner.

#### Attraction

*bēs khēt khūsh bōn*, we having-eaten shall be happy, we shall eat and be happy.

*barāḷs hūn thoḷki dūbēn*, the porters will be unable to lift.

(ii) Object: objects are governed by verbs in various cases; sometimes a preposition is necessary. A number of verbs govern two cases, one direct and one indirect, as “say a thing (1st ac.) to a person (dat.).”

(a) 1st Ac. which is the same in form as the nom. The great majority of verbs govern this case and when one is in doubt, one should employ it. The following call for special attention —

*pūrōḷki*, *ūsōḷki*, *gāk thoḷki*, all meaning “fill”: object vessel filled or substance with which filled: but if both mentioned the construction is

*śūrayēr vki ūsōḷki* (etc.), fill water in the pot.

*taṅk dōḷki*, divorce: where one would expect dat.

*barōḷki*, put on clothes: 1 ac. of “clothes.”

*marōḷki*, kill: not 2 ac. as with verbs of striking.

*śmarōḷki*, divide: 1 ac. of “land,” “money,” etc.

*yūvōḷki*, win: 1 ac. of prize won.

*kalvōḷki*, consider, count: but dative when it means “abuse a person.”

#### (b) Dative:—

*hō thoḷki*, call

*va thoḷki*, call

*mīnēt thoḷki*, beseech

*mīnēt zāri thoḷki*, be-

seech

*kon dōḷki*, listen

*hūm thoḷki*, com-

mand: *bāndēsh*

*thoḷki*, command

*hizlōḷki*, fear: also

with jo, from.

*śzān thoḷki*, punish

*diā thoḷki*, treat medically

*blēn thoḷki*, treat medically

*kalvōḷki*, abuse (person), give

abuse to, but when meaning

“consider,” “count” takes

1 ac.

*tohanēt thoḷki*, accuse

*tohanēt sōḷki*, accuse

*trīn thoḷki*, fire at (with gun,

arrow, etc.)

*mūyva thoḷki*, forbid

*choḷki*, love



manāḥ thoḥki, rub  
manāḥbāt thoḥki, love  
manābani thoḥki, be  
kind to  
manāt thoḥki, advise

## (c) Genitive:—

manōḥki, agree to  
(person)  
cāpi thoḥki, massage

Of these manōḥki, pārzbōḥki and amnabōḥki, take the 1 ac. if the object is a thing; amnabōḥki sometimes takes the genit. even if the object is a thing.

## (d) 2nd Ac.:—

šdōḥki, strike, beat  
zamōḥki, strike, beat  
hāt mūt thēt } give  
doḥki, } blow  
hāt mūt thēt } with  
šdōḥki, } fist  
hāt mūt thēt }  
zamōḥki, }  
bullet, etc.)

## (e) Two cases:—

dat. of pers., 1 ac. rei  
rayōḥki, say, read  
doḥki, give  
palōḥki, band  
khojōḥki, inquire (also  
jo of pers.)

siqarōḥki, teach, may take 1 ac. of pers. if the subject taught is not mentioned: thus ma siqarē, teach me: māḥ šinīḥ bās siqarē, teach me šinā.  
palyōḥki, rub, takes 1 ac. of ointment, etc., rubbed on, and dat. of pers.

## (f) With preposition or locative:—

sātji, with  
tshūtōḥki, annoy  
jo, zho, from  
bižhōḥki, fear: also dat.  
-r, morēr manōḥki agree to a word, obey.

-zh  
zhūkt thoḥki, touch  
jūram viōḥki or  
thōḥki, to fine  
touch

See locative in -zh under Noun above.

## THE PARTS OF THE VERB.

*The Infinitive.*—The infn. may be used as (a) an infn.; (ii) an adj.; (iii) or participle; (iv) a verbal noun, to express several different ideas.

The adjective use is seen in the boḥki diāp, a slippery place; sāk boḥki diāp, slippery place.

It is a participle in the following:—

āgār tu khātū kom thoḥki pašigis to, if she had seen (or were to see) you doing evil work.

When used as a noun the infn. is declined like a noun in the sing.

boḥkēi sūbāb, the reason for being.

varōḥkēi khābar, the news of his coming.

khōḥkār, in eating, while eating

mūlakāt thoḥkēt khūsh hāna.

tiki khōḥkēi khēn nūsh, it is not time for eating food.

khōḥki pōḥki bēchēmūs, I ast to eat and drink, I want food.

Sometimes the oblique ending is omitted.

khōḥki kārjo, siqōḥki kārjo, for the sake of eating, learn-

ing.

aru būzhōḥki rāk nē thēgū, he did not wish to go in  
qakōḥki lāda or khāyāl, the wish or intention to look.

thōḥki bādāl, instead of doing.

dayōḥki tōm, a tree for burning.

In phamūl doḥki tōm, fruit giving tree, the infn. is an agent.

It may mean "about to" as in:—

āgh būlā khātām boḥki āsili, māgār phāt bili the polo was

to end to-day, but was left over. The words khātām

boḥki āsili, correspond to the Urdu khātām hōnevāli

thi: Panjabi khātām hōnāi si.

The infn. may also express purpose, duty, necessity, etc.

See under these headings below.

*Concessive.*—This tense invariably ending in -ōt, -ōḥ is confined to the 3rd sing. and plur. It does not change for number. It is much used in prayers.

Khūdās tu bēhāl thōte, God pardon you (i.e. your sins): also more generally bayōt, let, him, her, them sit khōḥ, let him, her, them eat.

## PARTICIPLES.

*Stative Partic.*—In trans. verbs this is passive, e.g. šdītū, in the state of having been beaten, or simply beaten. In intrans. verbs it is of course not passive: bitū, in the state of having been: e.g. zākhami bitū, wounded.



This partic. with its preceding noun may be treated as a single concept and declined, as

krum lūitē gāyish, after the work was done.  
gum khayritici guai, witnesses of the corn's having been given as food.

In *Yin dīstīn* and *Yin m'ū* the partic. has almost an active sense. The phrases do not mean "learning that has been known or read", but "a man who has known or read learning", i.e. an educated man. Cf. Hindi *pāṭhā* *likhā*, one who can read and write.

In the connection a distinction should be noted:—  
*siditē zho mūtūs*, I escaped after being beaten.  
*sidōlki zho mūtūs*, I escaped from beating, i.e. I was not beaten.

The Partic. in -ōzhi is a kind of present partic., meaning "while doing a thing", its time being the same as that of the finite verb.

*rōzhi ālu*, he came crying.

*khōzhi pōzhi buzhi*, he will go eating and drinking.

The Partic. in -bi, -bēl, is not really a partic. It indicates a point of time:—

*māō'bel, sūdō'bel, būzhiō'bel*, at the time of mixing, striking, going.

The Partic. in -sh means up to the time of a certain action. It is therefore future.

*ma mīrōsh ūki sonū lkhñā*, I am your friend till death.  
*ō nē wayōsh mā nē būzhiēmū*, I am not going till he comes: lit., I am not going till he does not come.  
*ōs nē khōsh mks nā khgūn*, till he eats I will not eat.

Sometimes the ending -sh is put in the dative case to indicate a point of time, as *asli bōshōl, to-day being till-to, up to to-day*.

Occasionally even another word is added as *māsh nō bōshōl* (*lkhñ*, well not being till-to up to, until he gets well).

*Future*.—The future is used for the pres. subj. and sometimes for the pres. ind. It is always the tense used in sentences like:—

shall I go, *būzhiēmā ? shāl* they go, *būzhiēmā ?*  
*ma kñi hākhār nūgh ki tñki piō kalzhiām*, I am not in this condition that I may be considered thy son, I am not worthy to be called thy son.

*Agent II*.—The addition of the suffix -k to the future (slightly altered) makes the 2nd Agent.

*nō būzhiō' mks dēmākh hñūs*, do not fear I giver am, i.e. I will give you something (said to a beggar).  
*bēs dōmākh hñūs*, we are givers, we will give.  
*mks dēmākh hñūs*, I (em.) am a giver, I will give.

I consider this the same as the -k suffix so frequently heard in *Shin*. It is the subject of special treatment further on. See the Suffix -k at the end of the Syntax.

When the noun is expressed the suffix -k may be omitted, as:—

*Gūlmārgēr būyēn mūghē*, the man living in Gulmārg.

*Past Conditional*.—The tense is used in the apodosis of conditional sentences (see Conditional Sentences below). It also expresses the idiomatic sense of the English might or could.

*mks jēk tñmāsk ?* what could I do ?  
*tñs karū ga iyitī chāf nē dēgano*, mks tom yāro sūlj *khūshantī tñmāsk*: thou ever even to me a goat's kid not hast given that with my friends. I meritment might make.

*Indicative Tenses*.—The partic. *dys* is employed to express the idea of doubt, "perhaps," etc. It is not used as a separate word.

*māi dīs*, he will doubtless be saying.  
*rēgūn dīs*, he will no doubt have said.

### The Verb *thoiki*.

This is a suitable place to draw attention to the special uses of *thoiki*.

(i) The ordinary meaning of to do, to make.  
*jēk thēnēn ? oim thēnēn*: what are they doing ? They are making a hugqa.

(ii) With adj. and nouns to form verbs of all kinds.  
oilk *thoiki*, be silent  
oilū *thoiki*, delay  
nimāz *thoiki*, say  
prayers  
bīlēn *thoiki*, treat  
gāk *thoiki*, fill  
medically  
sālm *thoiki*, salute  
lōkū *thoiki*, make haste  
māyū *thoiki*, to heal

(iii) Speak a language.

(iv) Cook (bread, etc.).

(v) Bear son or daughter.

(vi) To "say" with direct speech, always preceded by the words spoken

"mki guai kō nūgh" *thēgū*: "I have no witnesses" he said.



"no" āroṅki to say "O," i.e. to call.  
 "wa" thoṅki say "come," i.e. to call.

The commonest case under this head is the conjunctive participle *thēt* to indicate a quotation. In accordance with the rule it follows the words quoted.

roṣ "kōnyo ālo" *thēt* khojēdū he asked saying  
 "whence came you?" See further examples under Direct Speech below.

The quotation may be a mere thought, as:—

"āse ādām" *thēt* ma dārū gā: thinking "I will beat him" "I went out."

(vi) Arising out of this is a use of the conjunctive partic. with the sense of "believing," "considering," "with the idea of," etc.

Kābūl Mīa *thēt* ek mūshak kūd: there was a man called Kābūl Mīa (a man saying "Kābūl Mīa.") This is the Panjabi "Kābūl Mīa kārke." Apparently the meaning is—of whom people said "Kābūl Mīa," hence simply "called Kābūl Mīa."

bāṭē jo vār *thēt* vālvāl: first of all bring water: *thēt*, considering or making this the first point.

anū pōe kārvo *thēt*: for the sake of this son: i.e. with the idea of this son in your mind you have done this.

(viii) Adverbial. The conj. part. is used adverbially. This is very common.

jēk *thēt*, how? lit. what having done.

māṭūk *thēt*, well: lit. good having done.

(ix) Conjunction. This is a peculiar use of the past tense.

kē *thīgā* to, because: lit. what thou didst then.

āi *thīgā* to, because, for that cause that.

āni *thīgā* to, because, for this cause that.

jēk hāni *thīgā* to, since, because: lit. what is thou, didst then.

It is interesting that in each case the pronoun is fem., kē, āi, āni, jēk(hāni) and that the accent of *thīgā* is thrown on to the second syllable.

(x) It should be observed that frequently the causal is used where we should expect the simple verb: sometimes both are idiomatically correct.

zēk tharōlki, to make lying down, i.e. to knock down.

hūn tharōlki, to make standing up, to lift up.

jārgān nē tharē: stumbling not wake, do not let him stumble.

pāṣ kṣeṇṣ thāṭ: feet wet not make: do not let your feet get wet.

### THE ADVERB.

Most adjectives can be used as adverbs: they agree with the subject in number and gender.

I kṣ va, come quickly.

Some words are both prepositions and adverbs, as:—

phātū behind, afterwards ārū, inside of, inwards, inside.

Many adverbs are formed by means of the two conjunctive particles *bēt*, having become, and *thēt*, having done

māṭū bē well

māṣ ū *thēt*, well

āḍā ā: thus

āyē ē, in that manner

chūt bēt, slowly

vari and khū, both meaning direction, help to make a number ready of place

āni khū, in this direction

kāivari, in what direction

tion?

āksē ākavari zāst *thēns*, they were pulling one another in opposite directions.

The ending -o is used in a few adverbs of time to express point of time. With adverbs of place it is common to express direction from.

rātyo, by night, at night

dazō, at midday

Of also dāgo, every day, always.

aiyava yo, from that direction

lyo t ence

nyo, ence

anav yo, from this direction

recti n

The subordinate particle *lo*.

This particle makes clauses subordinate. It introduces the idea of if, when, etc., to a clause which would otherwise be a direct statement.

nimaz *thīgē*, they prayed

māṣ sēk *thīgās*, I filled

sūryo sūtū he slept by day

tu rahāt hāno, you are well

tu rahāt hāno to, if you are well.

thki bānūē ro pash'g's, your mare saw him.  
 thki bānūē ro pash'g's to, if your mare had seen him.  
 re ālyē āli, she came re ālyē āli to, when she comes  
 there

See also conditional sentences below.  
 A list of the principal adverbs has been given in the  
 appendix.

Abstract nouns are made into adverbs by means of the pre-  
 position sātī, with.

mēlyaro sātī, with goodness, well.  
 ātēin sātī, resolutely, comfortably.

### THE PREPOSITION.

Prepositions require little comment. Most of them govern  
 the prepos. case, but a few take the genitive. A few examples  
 sātī, with.

(i) with abstract nouns to form adverbs: see under  
 Adverb above.

(ii) ō tōmā sātī g'kūē, tie it to the tree.

(iii) Dabūnki fāzī sātī, by the grace of God.

kēci, near, to ma kēci hknū, it is near me  
 ma kēci wā, come to me

gi, with (instrumental).  
 ācūn gi, with his own eyes.

rīf gi cūm thā : make a hugra of brass.

bāli gi g'g'g'g's I tied it with a rope

tūonk gi tēn thā, he will shoot with a gun.

du p'k'f gi ēk p'k'f thēgē, they made one stage out of  
 two.

māyū k'p'm gi ālūā, I had some on good or proper or  
 fortunate business.

jo, who, from.

The following uses are idiomatic:—  
 Time : qe māz jo, after three months : instead of p'k'tū.  
 Comparison :

k'k'k' jo k'k'k' chū, the worst clothes  
 b'it jo j'k'ri, oldest of all.

### THE CONJUNCTION.

Conjunctions are very little used. Nearly all are taken  
 directly from Urdu or Persian. A glance at the list will show  
 this Cf. *tēkin*, *māgār*, *wa'ākin*, but : *āgār*, if : *ki*, that.

### THE SENTENCE AND ITS PARTS.

*Repetition of Words*.—The repetition of words does not  
 indicate emphasis. It distributes the idea over a number of  
 objects or over time or space

ēk ēk d'k'k'k' cōtē rino darēgū : he caused a dozen blows  
 each to be given to them.

mā jo y'k' y'k' (or m'g' m'g' m'g') wāt : walk in front of me,  
 i.e. continue in that position.

b'f b'f rupāē jūrmān tharēgū : he had them fined twenty  
 rupees each.

b'fēn b'fēn thēgū : they kept on giving him medicine.

A somewhat different idea—that of semi-jocular reference  
 to something familiar is found in  
 tiki miki, bread, food, for simple tiki.

*Interrogative Sentences*.—If words such as where, when, how,  
 how much, how many, why, etc., which in themselves imply a  
 question occur in a sentence, no other interrogative word is  
 necessary to make an idiomatic interrogative sentence. When  
 no such word occurs, the suffix -a is added to the last word of  
 the sentence, generally a verb, to make it interrogative.

ō thki māliq hknū a ? is that your father ?

m'k' a ? mine ? did you say mine ?

gālē hūliū, he became ill. gālē hūliū a, did he become ill ?

māe jēgā nē hēgās. Yūs a ? I obtained nothing. And  
 you ?

When there are alternative questions, the suffix -a is added  
 only to the first.

kūi nūi hknū a yā ālūāst hknū ? is the country green or  
 dried up ?

āhūi kūyū ām māyū hknū a. k'k'k' hknū ? is the land  
 of your village good or bad ?

*Direct Speech*.—Indirect speech is hardly used at all. There  
 is a strong preference for direct narration. A quotation is  
 often indicated by the conj. partic. of thōk'i, which is placed  
 after the quotation. Other parts of thōk'i may be used, but  
 always after the words quoted. rayōf'i, say, on the other hand  
 is placed before the words quoted, and the same holds of other  
 words which may introduce a quotation.

h'dayitē thō ki "xādē komā jo k'kō r'cūn" : give advice that  
 "keep yourselves from such deeds."

m'k' adkt hknū k'p'k b'f' lōk'i thēā : my wish is "make  
 the load a little lighter," I wish you to make my load  
 lighter.



sābhā lūm dīgōn "sālan dībhā buzha" thēt : the sūbh has given an order saying "go to a certain place," told them to go to a certain place.

sāpēt "vētānēs" thēt khābār dhāpīgēs : to the sūbh saying "we have arrived" we sent word, we sent word of our arrival.

"āpā fāgēt vālm" thēt lāmīgēs : saying "I will take the horses to the pound" I seized them; I seized the horses with the intention of taking them to the pound.

"ānūs thāi gum khavāritēi guāi hānē a" thēt khojēgū : and as there are witnesses of your corn's having been fed (to the horses) he asked : he asked whether there were witnesses, etc.

"ānās jo bodu khūsh hānūs" thēt rā kaci thāi sūt thām : saying "I am much pleased with this man" I will praise you to the raja : I will tell the raja that I am much pleased with you.

ō pānūn dī "shūbrē kārāpi hānē" thēt, māgār āchī gi nē pāhīgūn : he will have heard saying "in the city there are Europeans, but he has not seen them with his eye (eyes).

"yāgi bōnēs" thēt āni sākā lāigēnēth : saying "we are independent" you have obtained this punishment : you have got yourselves this punishment because of your idea of being independent.

The last sentence shows how far they will go to preserve the thought of direct speech. The men had said to themselves "we are independent, and we mean to do as we like," hence their getting into trouble.

*Conditional Clauses.*—A language which always employs direct speech cannot enter into such refinements of conditional clauses as we have in English. Yet a considerable variety is possible as will be seen from the following sentences.

(1) Protasis and apodosis both present time: the same in *Ṣiṇā*. (The future often has a present signification.)

āgār tu khāfa hāno, tūt bākhaīs thōlki avāzhēi : if you are angry, you ought to forgive.

āgār tiki khān to, mājū thēn : if he is eating his food, he is doing well.

nā'rēno to hār, nē hā'rēno to līp thārē' (or phāl thē) : if thou art taking away (i.e. if thou wishest to take away), take away, if thou art not taking away leave them.

The same sense with plural verbs is expressed as follows :—  
hā'rēnēt to hā'ra, nē hā'rēnēt to līp thārā' (or phāl thēā') : if you, etc.

nohārēn to hārēt, nē hārēn to līp thārēt (or phāl thēp) : if he wishes to take them away let him do so, if not let him leave them.

(2) Time of protasis and apodosis futures in *Ṣiṇā* protasis past tense with *to*, apodosis future.

mās khēgās to mājēm, if I eat, I shall die.

mājū kōm thīgēt to, tātōt inēm ga dēm : if you do good work I will also give you a reward.

jāk āhātāni thīgē to, ina kaci chān : if they do any devilry, send them to me.

sārāt mēhrban biga to, mās ādākēt thōlki avāzhēi : if your honour will be kind you should do me justice.

mās hō thīgās to, lōkū vā : if I call, come quickly.

Sometimes one would more naturally translate by "when" than by "if," but the idea is the same.

ma, phāri vātūs to, rā kaci thāi sūt thēm : when I come back I will praise you to the raja.

rātyo sūto to, bodē chille āzhē' giā : when you sleep at night take plenty of clothes over you.

ro phāci gon to, sārēt rābōt thēi : when he goes back he will report to the sahib.

A word expressing time may be used :—

karē ga tu kaci vātū to, tumak gi trān thē : as soon as he gets near you shoot him with your gun.

(3) Unfulfilled condition of past time: also contingent condition (if it were to, etc.) in future time: *Ṣiṇā* protasis pluperfect, apodosis past conditional or imperfect.

kōm ki nē thēgā ? āgār thēgaso to, pālan tūt zārūr dēmisk (or dēmūsūs) : why did you not work? If you had worked I should certainly have given you money.

āgār thēi ājis tu ānū khacū kōm thōlki pāhīgās to, sākhat nārāt bēisik : if your mother had seen you doing this evil work, she would have been very angry with you.

This may mean also : if your mother were to see you, she would be very very angry : the idea is that in either case the condition has so far not been fulfilled.

āgār māl motēr manē'gus to, bodū mājū bēisik : it would have been well if he had obeyed me (agreed to my word).

ma āgār bāla ālūsūs to, sākbsē māt, pālan dēisik : if I had come, yesterday, the Sūbh would have given me pice.

ōs kḡr biēn kḡgūs to, shay't nē mīfīsk : if he had eaten the medicine, perhaps he would not have died. (kḡr) kō āls to pḡsa lāyēnk : if any people had come they would have received pice.

The protasis may be rendered emphatic by the insertion of *qu*, thus either (kḡr) kō ga āls or (kḡr) kō āls to ga, if any people whatsoever had come.

The construction is regular throughout the plural.

*ma ālūs to*, if I had come  
*tu ālūs to*, if thou hadst come  
*ō ālūs to*, if he had come  
 and so on. The word *āḡr*, if, is unnecessary, the particle *to* gives the needed sense of condition.

A conditional sentence may sometimes be reversed, thus :—  
*lūs cūk ne thga to, nu kḡkḡa bqm* : if you do not keep quiet, I shall be angry. This may be expressed :—  
*cūk thē nē to kḡkḡa bqm* : keep quiet or I shall be angry.

See also particle *to* under Adverb.

*Temporal Clauses*.—Some temporal clauses are not distinguishable in Sinā from conditional clauses : see examples under Conditional Sentences.

The tense sometimes changes without change in meaning.  
*rā hīn tharēḡ to, qakēn to kāk', reki nē kḡkḡz bḡlūs* : when they lifted up the rain, when they looked (lit. look), his breath had been seized (by God), i.e. he was dead.

Time may be expressed by the infin. and participles.  
*nīmāz thokḡyḡ kḡn*, the time for praying.  
*nīmāz thokḡyḡ*, in praying, at the time of praying.  
*nīmāz thōbē*, at the time of praying.  
*nīmāz thōzḡn*, while praying.  
*nīmāz thōzḡn*, up to the time of praying.  
*mās tiki khōbēl ō vātū*, while I was eating food he came.  
 For *khōbēl* we might have *khokḡyḡ*.  
*tu vāyōbēl or tu vāyokḡyḡ*, while you are (or were or will be) coming.

See other examples under Infin. and participles.

*To be Advised, Proper, Right, to be one's Duty*.—These ideas are expressed as follows :—

(i) *avāzḡlōki*, to be right, proper, with infin. and date of subject.  
*hḡmēh nīmāz, kḡzā nē thēf, thokḡ avāzḡlō* : always

prayer, omission not having-made, to-do is proper : one should always say one's prayers without missing. *tūt qe goji dōki avāzḡlō* : it is advisable for you to make three houses.

*Duty in the past*.—*Past Conditional*.

*reki kḡyē nē thokḡ avāzḡlō* : he should not have acted thus.

*ēk gōtkk dḡga, qe goji dōki avāzḡlō* : you have made one house, you should have made three.

(ii) *lāzḡn*, right : *mḡtū*, good : both with infin.  
*khūshani thokḡ lāzḡn kḡi* : it was right to rejoice.  
*khōu kḡm thokḡ mḡtū nūkl* : it is not right to do evil.

(iii) for required, needed, *avāzḡlōki* or *ḡrkār*, required, may be used  
*kḡḡkḡ bḡrḡḡ avāzḡlōn* or *ḡrkār hānē* : how many porters are required ?

*Necessity*.—This may be rendered as above—advisable, right, etc., or by the infin. with *bōḡi*, become, or with the verb substantive.

*bḡkḡs thokḡ bōi* : you must forgive.  
*vāyōḡ bōi*, it is (or will be) necessary to come.

The infin. with the verb subst. generally expresses mere contingency rather than necessity.

*bḡlḡ khḡḡm bōḡi kḡi, phḡt bḡl* : polo was to have been finished to-day, but it was left over.

*Know how to*.

*āyōḡki*, know, or *ḡkḡḡḡki*, know, with infin.  
*anḡ kḡm thokḡ ḡḡḡmūs* : I know how to do this work.  
*ḡkḡḡḡki sū yēmūs* : I know how to write.

*Wish, Desire, Intention*.—These are rendered chiefly by Urdu words, and it should be noted that the meanings are not clearly distinguished.

*ghāḡḡḡki kḡyāl nē thēmūs* : I do not wish to send.  
*ros tom pūḡ pḡḡḡḡki khḡyāl thēn* : he wishes to see his son.

*ḡrū būzḡḡḡki rḡk nē thēḡū* : he would not go in.  
*tom ḡḡḡ ḡḡḡ thokḡ kḡmānḡr ḡu* : to fill his stomach was in his wish : he wished to fill his stomach.  
*mḡs tḡnḡn ḡḡḡḡki ḡāda thēmūs* : I wish to see the head-man.

*vātḡḡ kḡi dḡi* : water-to desire fell : he wished to drink.



*And, Demand.*

khōlki pīōlki bēchēmūn I demand to eat and drink; I want something to eat and drink.

To ask a question is khōlōlki followed by direct speech. "Kōnyō āb" thāt khōlōlgi: he asked saying "whence came you?"

*Begin.*

sacōlki (intrans.) or lamōlki (trans.) with infin.

tom hiār rayōlki lamīgū: own heart-in to-say he-seized: he began to say in his heart.

tom zāē khācēt dōlki sāt: he began to stab his brother. *ghūrū thōlki* is also used, but is not common.

pazhōlki ghūrū thēgisē: they had begun to cook.

*Purpose.*—Purpose is expressed chiefly by means of the prep. *kāryo*, for the sake of, which takes the prepos. case; frequently it is used with the nomin. case, the ending of the prepos. being omitted.

caōlki or caōlkyē kāryo gās: I want to look.

āgūyār borōnē tharōlki kāryo ālū: he came to put rings on his finger.

*kāryo* is often omitted with the infin. The above sentences may be rendered as follows, the simple noun. of the infin. being used.

caōlki gās āgūyār borōnē tharōlki ālū.

ma Bōtō bas sicōlki (kāryo) Kashir vātūs: I came to Kashmir to learn Gilasi (lit. the language of the Gilanis).

In longer clauses the construction is "for this reason that" *hē may* or *might do so* and so.

ānē kāryo mās resēt tiki khayarēgās, ūvā'ū nē mīhānē: for this purpose I gave him food that he might not die of hunger.

The same sentence altered to tiki khayarēmūs, ūvā'ū nē mīhā, means—I am giving him food that he may not die of hunger.

*Ability, Inability.*—To be able is *bolki*, which also means to become: to be unable, *dūbōlki*.

*bolki* fut. bom: past būlūs or bigās: with infin. *dūbōlki*, fut. dūbom: past dūbālūs: with infin.

The existence of a word meaning to be unable is worthy of notice. The subject of both verbs should naturally be in the nomin. case, as they are both intrans. In practice, however, if the verb about which ability or inability is predicated is trans., the subject is attracted into the agent case.

ma bayōlki dībomūs, I am unable to sit.  
mās bayōlki dībomūs, I am unable to plough.

*Consequence, Habit.*—There is no ordinary way of expressing the idea of keeping on doing a thing. If a definite habit is spoken of the word *kāl f.*, habit, may be employed, as *pīōlkyā hāl*, the habit of drinking.

Sometimes one hears

khōzhā bēdās, I kept on eating: lit. I eat while eating, but in every day speech no attempt is made to express the conception underlying the Hindi *mar khāta rāhā*, *mar khāyā karta thā*: I continued eating; I used to eat.

*Compound Verbs.*—Many verbal ideas which in English would be expressed by one word require two words in Sinā—a verb and a noun or a verb and an adjective. This is a common feature of Urdu, Hindi and Panjabi; in Kashmiri it is much less common.

The verbs most commonly used are *thōlki*, make (or the causal form *tharōlki*), *bolki*, become, and *dōlki*, give. Others are not uncommon, such as *poiki*, fall; *parōlki*, cause to fall; *dizhōlki*, fall; *hārōlki*, take away; *vayōlki*, come; *būzhōlki*, go, etc. It is hard to draw the line and decide when the idea is one which would have naturally been expressed in one word, and when we should have expected two words.

*Examples:*

caōlki thōlki, to hammer	ghan thōlki, milk
cūk thōlki, be silent	hūn thōlki, lift
cāt bolki, crack (intrans.)	cāt poiki, crack (intrans.)
cāt buzholki, crack (intrans.)	cāt hārōlki, crack (trans.)
tasē bolki, stand	cāt parōlki, crack (trans.)
tasē tharōlki, set upright	nāfē dōlki, dance
gās dōlki, sing	gāl dōlki, lie down
hūn dōlki, take an oath	ūdī dōlki, bolt (door, etc.)
	ūdī dōlki, bolt (door, etc.)

As has been explained elsewhere *bolki* and *thōlki* are often correlative words being used with the same nouns or adjectives to form intrans. and trans. verbs respectively: e.g.

hūn bolki, stand  
līs bolki, cling  
hūn thōlki, lift  
līs thōlki, join

Sometimes there are two forms of expression, a single verb and a compound verb, both being correct.

krāp thōlki, fold  
mīsōlki, mix  
lās thōlki, lick  
sālūtōlki, fold  
mishrūk thōlki, mix  
lās thōlki, lick

*The suffix -k.*—This suffix is one of the most marked features of Sini. It is appended to:—

- (i) singular of nouns, pronouns and adjectives, both masc. and fem.
- (ii) sing. of the stative partic. masc. and fem.
- (iii) 3rd sing. masc. and fem. of the verb substant.
- (iv) 3rd sing. masc. and fem. of the past tense of intrans. verbs.

(v) the infinitive to form Agent I.

(vi) the whole of the future to form Agent II.

I cannot be quite sure whether the *k* mentioned in (v) and (vi) as occurring in the two Agents is this suffix or not. It would be interesting to know if there are other cases of its occurrence, if, for example, it is found with plurals, or if other parts of the verb are used with it.

I confess I am puzzled about its real significance. In the hope that someone may be able to give assistance in the fuller explanation of the phenomenon, I give here the ideas which have suggested themselves to me as partial explanations, and give a list of typical examples.

Possible Explanations:—These appear to apply to some of the cases, but no explanation applies to all.

(1) To single out a noun, like the Persian *-e* in *shakhs-e*, a man.

Against this is the fact that it is regularly used in addition to the numeral *ik*, one.

(2) To express the idea of "just," as in "just a little." In this connection one should remember the Punjabi *-k* or *ki*, meaning "about," "just": as *zakar ki*, just a little; *kedā ki*, about what size? *kinā ki*, about how much? with *ki*, about twenty.

(3) With adjectives, pronouns and verbs to mean "a thing having the quality expressed by the word": thus

*vāṭi*, it came: *vāṭi-k*, the thing that came.

*hānū*, fem. *hānū*, is: *hānū-k*, the thing that is.

*jēk*, what (both interrog. and relative): *jēk-k*, something.

(4) In a number of cases the suffix is no doubt meaningless, being used merely because of the gradual growth of a habit. The suffix, having a definite meaning in certain cases, may be thoughtlessly employed in places where it has no meaning. Similar misuse may be heard in English. Thus to take the word "just" mentioned above, it is possible to hear from certain people a sentence like the following:—Oh how I just wish that someone would just help me just to forget just everything about it!

*Examples of the suffix -k.*

(I) Nouns.—One must not forget that a noun with the *-k* suffix is treated as a new noun and the endings are added to the suffix. Thus *mūshā*, man: *mūshā-k*, of a man: *mūshā-k*, a man: *mūshā-k*, of a man.

*ēk mūshā-k-ki*, of one man, of a man.

*ēk dāzā-k*, for one day.

*mūshā-k-ki*, to a man.

*ēk dīghā-k-ēr*, in a place.

*ēk dukandār-k-e-jo*, from a shopkeeper.

*jēk gaugā-k hānū?* what noise is it, i.e. what noise is that?

*jēga ṭpāṭr-k nūsh*, any-even trust not-is: I have no trust in him.

*ēk Clīnā-k-ē*, a Clīnā (agent case).

*mūṭi-k* *lūkh-k mēhrbānī thē*: me-to land a-piece kindness do: please give me a bit of land. See this sentence lower down.

(II) Pronouns.

*mūṭi-k-ē* *thēgū*: someone else did it.

*tu kōk hāno?* thou who art?

*nūṣ lūj jēkēk dēm*: I thee-to something will give.

(III) Adjectives.

*āpū-k bārṭ lōkh thē*: a-little loud light make: lighten the loud a little.

*mūṣi-k thēṭ pnyē*: good having-done mend: mend it well.

*mūṭi-kui āpē-k mēhrbānī thē*: to-me land a-little kindness do: please give me a little land. See this sentence above.

*āpū-k chūt bēṭ yāṭ*: a-little slow having-become walk: walk a little slowly.

(IV) Verbs.

*mūṣi komūṭi bāṭlik hānū-k lūj thēm*: I own ability is (or what may be) thee-to will-do: I will do whatever I can for you.

*tom rīk vāṭi-k thēṭ*: own wish came (what may come) do: do whatever your wish may be.

*mūṭi jēk dāṭit hānū-k*: my what wealth is: whatever wealth I may have.

*mūṭi mūṣi rāṭi-k dō*: my father-by (agent case) said give: give me the thing that my father said.

*thāṭi zās bēhṭi-k kōjī hānū*: thy brother-by asked where is? where is the thing asked for by your brother?



Agent II. is formed by adding -k to the infin. This may be the suffix.

śidō'kī, strike  
śidō'kī, fill

Agent III. is the future tense with -ē added. k is added to the whole tense. Not improbably it is the suffix under review.

Future māś hā'rēm  
tūs hā'rē  
ros hā'rē, hā'rēi  
mās hā'rēmāk hā'nūs, I am a taker away, etc.  
mās hā'rēmāk hā'nūs  
tūs hā'rēmāk hā'nō  
ros hā'rēmāk hā'nū

Agent IV. māś hā'rēmāk hā'nūs, I am a taker away, etc.

mās hā'rēmāk hā'nūs  
tūs hā'rēmāk hā'nō  
ros hā'rēmāk hā'nū

tūs hā'rēmāk hā'nō  
ros hā'rēmāk hā'nū

The agent case māś, tūs, ros, etc., is generally used throughout.

Words containing the Low Rising Tone.

A phonetic description of this tone will be found under the heading of Pronunciation. The phenomenon is extremely puzzling. I find myself unable to make out what the tone is due to. It does not appear to owe its origin to any mere collocation of letters, for the same letters sometimes occur without it. Moreover the Conjunctive Participle, no matter whether it ends in -ī, -ē, -ai, or -ai, always has it. Again it is not confined to Sanskrit words on the one hand or non-Sanskritic on the other. Words taken over from Urdu sometimes have it; indeed Śinā speaking Urdu gives the tone to some words. In Panjabi the matter is not so difficult. Words which in Sanskrit or other languages have an aspirate (other than an aspirated surd) before an accented vowel, receive when incorporated into Panjabi, the low-rising tone; when such an aspirate follows an accented vowel, it has the high-falling tone. A combination of these features results in the compound tone, and the absence of both leads to a level normal tone. Now all this is quite different from Sinā. I have thought it necessary to give a list of the principal low-toned words because hitherto the tone phenomenon in Sinā has not been discussed.

With reference to the following list two points may be noticed:—

- (i) The only rule of guidance as to the presence of the tone is that it is found in
  - (a) the Conjunctive Participle of every verb;
  - (b) every abstract noun ending in -ār or -ar.

(iv) The presence of the tone in one case of a noun or part of a verb does not imply a likelihood of its being found in any other. On the contrary if one part of a noun or verb has the tone other parts are generally without it.

The list contains 187 words with the tone. Conj. Participles have been omitted. They may be divided thus:—

(i) The ending -ār, -ar 29: viz. abstract nouns 20: other words 9.

(ii) The ending -ī, -i' 25: viz. nom. sing. fem. 14: nom. plur. masc. 4: other words 7. There are also a number of conj. participles not given.

(iii) The ending -ai (-āi, -āi) or -ai, -ai 24: viz. nom. plur. -āi 13, -ai 1: other words in -ai -ai, -āi 7: in -ai, -ai 3. There are also a number of conj. participles not given.

(iv) The ending -ū, -ū' 9.

(v) The ending -ā 8.

(vi) The ending -ō 8.

(vii) The ending -ē 7: also a number of conj. participles not given.

(viii) The ending -on, -on 4.

(ix) The infin. ending -ōkī 4.

(x) The past ending -ī' gās 3.

This accounts for 121 out of 187. The remainder are isolated words with diverse endings which cannot be brought under heads. Of the total only 11 are verbal (the conj. participle, being of course excluded). About half a dozen are adjectives and nearly all the rest are nouns.

The following Urdu and Panjabi words are pronounced with the tone. Doubtless there are many others. They are given here as pronounced, not in Urdu or Panjabi, but in Sinā.

pā'khāt, fan  
sītā'rat, star  
māghit, water carrier  
gā'it, cow  
kī'rat, line (surd r)  
ot'lat, fire-place.

It must be noted that most of these words are not used in Sinā.

List of the principal words in Sinā containing the low tone. The conjunctive participle of every verb has the tone. It is not necessary to give instances in the list. The following will suffice:—

nāyāt, having lost  
khēt, having eaten  
ūchāt, having arrived  
rāt, having said  
timt, having endured  
gēt, having gone  
bēt, having sat  
hēt, having been

## Words with Low Tone.

abalyā'rt, f. nom. sing., slow- ness	calyār't, f. nom. sing., brendish qēn't, adj., slightly open or apart
kgardawit, nom. pl. of kgar- dō'o, m., glow worm	chkerit, adj., rough
amulyār't, f. nom. sing., for- getfulness	chal't, m. nom. sing., kid
aglinit, nom. pl. of aglin, friend	che'it, f. nom. sing., key
kgjipht't, f. nom. sing., stable	cūrtut, f. nom. sing., millet
kgjarnit, f. nom. sing., sov- ereign (coin)	dkelhibōnt, see dksibōnt
kgzibūkt't, f. of next word	dadr't, f. nom. sing., grand- mother
kgzibūktō't, adj. from kgzibū, this year	dkāt, f. nom. sing., mouthful of liquid : cf. dak, post
bafr't, nom. sing., wool	dāt (būzhōtk), to crawl : cf. dal, m. ashes
bafrid't, f. nom. sing., baleony	dkmizh't, f. nom. sing., ad- versity
bakht'yāt, nom. pl. of last word	dan't, nom. sing. and pl., pomegranate
balosit, small stone pot	dknūt, m. nom. sing., bow for arrows
bāndit, nom. pl. of bānda, person	dē'it, nom. pl. of dar, m., door : cf. dā'i, boys
bāndū'ht, f. nom. sing., orler, command	dār't, f. nom. sing., window
bāne'it, nom. pl. of bānā, m., boundary	dkesibōnt, dkelhibōnt, adv. to the right
bār't, m. nom. sing., load	dh(h)t, f. nom. sing., daughter : of dh(h), tiger
bārtar't, f. nom. sing., pride, greatness	dost'(h)t, f. nom. sing., friendship
bas't, f. nom. sing., halt, stage	dūtūkh't, nom. pl. of dūtūā, m., foot-rule
bas't, m. nom. sing., lung : cf. bas, f., language	dūnt, m. nom. sing., smoke
bl(h)t, twenty : cf. bl(h), seed	dūnyār't, imperat. sing. of dūnyarōtki, exchange
bireg't, nom. pl. of bireg, f., battle	dūn, adv., just (as "just look")
bizant, f. nom. sing., rainbow	fairel'ō't, -it, nom. pl. of fairel, m. decision
bokshit't, nom. pl. of bokshā, m. bundle	gā'it, f. nom. sing., earthen pot : cf. gāt, singing.
birgāit, f. nom. sing., mist, cloud	gāt, f. nom. sing., wound
oñ't, f. nom. sing., little bird	gkhēct, f. nom. sing., centipede
qkhāt, adj. prep., evident, op- posite to	gkhizār't, f. nom. sing., illness
qāic't, nom. pl. of next word	g(ū)h't, nom. sing., Fti
qāio't, m. nom. sing., lighted torch	

## THE SENTENCE AND ITS PARTS.

gin'gis, past of ginōtki, take	khkīār't, f. nom. sing., knife
gr't, m. nom. sing., croco- dle : cf. gr, m. eclipse	khkzā'nt, nom. sing., Govern- ment treasury
grāy't, nom. pl. of above	khgwt, nom. pl. of khg, m., cave
gud't, f. nom. sing., witness : cf. giā'i, gen. sing., of a witness	koht't, adv., a short while ago
gūdar't, m. nom. sing., plum	kūn(h)t, adj., ninecen
khkhōnt, f. nom. sing., alake, hknqht't, nom. pl. of hknqlā, m., attack	kūrt't, nom. pl. of kūrā, m., lot (as in drawing lots)
hknqet, f. nom. sing., egg	lāt, imperat. sing. of layōtki, obtain
hār-kā't, see kā't (hār, be- trothn)	lāt, m. nom. sing., ruby
hāy', f. nom. sing., breath	lēt, adj., visible : cf. lēl, blood
hīt, f. nom. sing., life, soul : cf. jil boik rise (of sun)	lkhārt, imperat. sing. of l- khōtki, write
johit't, f. nom. sing., female pamour	lokyār't, f. nom. sing., swil- ness
jūt, f. nom. sing., house : cf. ju, habitation	mal't, m. nom. sing., butler- milk
jūnūt, f. nom. sing., mosque : cf. junnā, wife	mānyō't, f. nom. sing., corn on foot
jūrnānt't, nom. pl. of jūr- nānā, f., fine	masō't, nom. pl. of next word
jūng't, m. nom. sing., birch-bark	magō't, m. nom. sing., voice
kāt, nom. pl. of kāwū, m., bracelet	mānyār't, f. nom. sing., beauty
kēct (hoiki, scratch	māyā't, f. nom. sing., good- ness
kēkār't, nom. pl. of kēkāra, m., religious fine	mūdāt, m. nom. sing., plain- tiff
kāt f. nom. sing., thought, desire	mūkhār't, f. nom. sing., ve- randah
kānglīt, f. nom. sing., black- throated ouzel	mūlt't, f. nom. sing., root
Kasht'r, f. nom. sing., Kashmir	n'rinār't, f. nom. sing., lun- ger
kāt't, f. nom. sing., promise	pacōtk't, infin., to ripen, be cooked
kācēt, m. nom. sing., dark half of moon	pkaū't, adj., fruitful (of tree)
klubōnt, adv. to the left	Pale't, f. nom. sing., Balistan
khācār't, f. nom. sing., in- gratitude	pārdō't, gen. pl. of pārdā, m., curtain
khkīār't, adj. f. nom. sing., false, falsehood	pkrūt't, fem. of next word
	pkrūtō't, adj., from pkr, last year
	pkac't, nom. pl. of next word



phāṣṭ, m. nom. sing., turban	shēṭi, white (fem.) (sai), blind (fem.)
phayōn, m. nom. sing., foot of bed	shīant, f. nom. sing., goodness
phāṣṭa, part of next word	shindart, m. nom. sing., boy of dāṭ, doors, shove
phāṣṭ, infn. to cook (bread)	shingliya, f. nom. sing., friendship
phāṣṭ, nom. sing. and pl., apple-tree	shūrya, f. nom. sing., happiness
phāṣṭ, f. nom. sing., wife of mother's brother	shūt, f. nom. sing., corner
phāṣṭ, nom. pl. of next word	shārit, f. nom. sing., service
phāṣṭ, m. nom. sing., tail	Shin (Shi)
phāṣṭ (h), m. nom. sing. and pl., feather	Shin, f. as in S. baṣ, Shā language
prāṣṭ, m. nom. sing., soul, moth: plur. prāṣṭ without tone	shānt, m. nom. sing., head of bed
rāṣṭ, nom. pl. of rā, m., raja	sū, f. nom. sing., needle
ra, m. nom. sing., brass, copper	suva, f. nom. sing., truth
rogatā, f. nom. sing. illness	sonyart, m. nom. sing., gold-smith
rom, m. nom. sing. and pl., tribe	tānt, thoiki, infn., wash: cf. tām dolki, swim
rozind, gen. pl. of rozina, livelihood	tāmaghā, nom. pl. of tāmaghā, entertainment
rūn, f. nom. sing., mango	ti, gen. past of timōki, endure
rup, nom. sing., silver	tiyart, f. nom. sing., sharpness, brightness
sāndā, nom. pl. of sāndā, m., male buffalo	tūr, f. nom. sing., small
sāpā, m. nom. sing., family	tūr, pl. of last word
sarōki, infn., put to sleep	ūd, m. nom. sing., dust
Sazint, nom. sing., name of district	ūt, m. nom. sing., and pl., wild sheep, deer
shānt, m. nom. sing., wife's brother	ūthālyā, f. nom. sing., height
shāl, f. nom. sing., fever: cf. shāl, wolf	ūyanā, f. nom. sing., hunger
shamā, m. nom. sing., cream: cf. shamā' thoiki, clean rice	wadā, nom. pl. of wāda, f., promise
shātāyā, f. nom. sing., strength	wāgā, f. nom. sing., ford, stream
shāt, f. nom. sing., soot: cf.	wāyā, f. nom. sing., thirst
	yāchālyā, f. nom. sing., madness
	yā, imperat. sing., of yāyōki, walk, go

yāṣṭ, adj., former, next	zāṣṭ (dloṣṭ), to pull
zāṣṭ, nom. pl. of zāṣṭ, m., small brass pot	zāṣṭ, f. nom. sing., touch
zāṣṭ, infn., to pull	of zāṣṭ, m., kidney

## APPENDIX III.

## WORDS CONTAINING "PALATAL" LETTERS.

The existence of two sets of so-called "palatal letters," both fricative and stops, where most languages have only one, is so marked a feature of Sinā that I have thought it advisable to append lists of words containing the letters in question. Many languages possess the fricatives *ś* and *ṣ*, and the stops *c* and *j*. Sinā has two varieties of each sound, one pronounced much further back in the mouth than the other. Those written in this work *ś*, *c*, *ṣ*, *j* are pronounced nearer the front teeth than the corresponding English sounds, hence the *ś* has a marked hiss. The sounds represented by *s*, *q*, *z*, *j* (cerebral) are pronounced considerably further back than the corresponding Sinā forward letters, but not so far back as an Englishman trying to imitate them is liable to suppose.

The distinction is important. I have been told by a Gilgit Sto that a European saying *ce* for *śe*, three, would not be understood. In the case of another word he said "possibly an educated man would understand the word so pronounced, but no illiterate man would."

Many of the following words are derived from Sanskrit. It is interesting and profitable to compare them with their Sanskrit originals. I do not fully trust my power of recognising these words, but two Sanskrit scholars Mr. A. C. Woolner, Prof. of Sanskrit, Oriental College, Lahore and Mr. R. P. Dewhurst, I.C.S. (ret.), have carefully gone over every word, and they write that in general the cerebral letters correspond to an original *ś*, *tr*, *dr*, *śr*, *bhr*, but that in some cases this rule has been departed from. Mr. Dewhurst has also gone over Appendix III. I am greatly indebted to these gentlemen.

The following points should be noted:—

- (1) The lists are not in any way exhaustive.
- (2) When a word has been given in its simplest form, the obvious derivatives are omitted. Thus *Shin* is given, but the words *Shāṣ*, *Shin*, *Shāṣ*, etc., are omitted. They will be found in the vocabulary.
- (3) Words taken over almost unchanged from Persian and Arabic are generally omitted, for practically all of them have the forward sounds. An exception to

this rule, such as *bkhbeig*, is however inserted below.

- (4) Some words will be found in more than one of the lists: e.g. *shks*, mother-in-law, occurs under both *gh* and *g*.
- (5) A large proportion of the words containing these letters commence with them. Thus many of the words containing *g* begin with *g*.

It is a feature of the language that some of these letters are often interchanged: e.g. *g* and *gh* (but seldom simple *g*) are sometimes used for each other. Still more frequent is the interchange of *z* and cerebral *j*, and of *zh* and *j*: indeed a *j*, whether cerebral or not, is uncommon after a vowel. It generally becomes a fricative. If the previous word ends in a vowel, an initial *j* is apt to be changed into *zh*, and cerebral *j* into *z*. A cerebral never interchanges with a forward letter, thus *q* does not interchange with *sh*. It does not occur, as the language does not contain aspirated sonants.

Words containing *c*, *ch*.

<i>kchit</i> , eye	<i>chit</i> , many colour-	<i>ic(h)</i> , n., bear
<i>achit</i> , hole	<i>ed</i>	<i>ic(h)</i> , n., bear
<i>kchit</i> , walnut	<i>chic(h)</i> , ladder	<i>ic(h)</i> , n., bear
<i>kchit</i> , walnut tree	<i>chikq</i> , dung	<i>ic(h)</i> , n., bear
<i>bic(h)</i> , chemar tree	<i>chili</i> , garment	<i>ic(h)</i> , n., bear
<i>ca</i> , cold	<i>chiri</i> , under	<i>ic(h)</i> , n., bear
<i>Chca</i> , Citrus (country)	<i>chito</i> , elbow, sci	<i>ic(h)</i> , n., bear
<i>chanc</i> , balances	<i>chit</i> , for oneself	<i>ic(h)</i> , n., bear
<i>chikoki</i> , look at	<i>chit</i> , cold	<i>ic(h)</i> , n., bear
<i>qch</i> , evident, visible	<i>chit</i> , millet	<i>ic(h)</i> , n., bear
<i>chit</i> , lighted torch	<i>chit</i> , bitter	<i>ic(h)</i> , n., bear
<i>cait</i> , cranked	<i>chit</i> , day after to-morrow	<i>ic(h)</i> , n., bear
<i>ge</i> , three	<i>chit</i> , thirteen	<i>ic(h)</i> , n., bear
<i>gei</i> , come on, go on!	<i>chit</i> , right not left	<i>ic(h)</i> , n., bear
<i>ca(h)</i> , field	<i>gic</i> , price	<i>ic(h)</i> , n., bear
<i>ca(h)</i> , apart	<i>gic</i> , twig	<i>ic(h)</i> , n., bear
<i>ca(h)</i> , stand for	<i>gic</i> , centipede	<i>ic(h)</i> , n., bear
<i>ca(h)</i> , send	<i>gic</i> , cheese	<i>ic(h)</i> , n., bear
<i>ca(h)</i> , waterfall	<i>gic</i> , sparrow	<i>ic(h)</i> , n., bear
<i>ca(h)</i> , thorki, to	<i>gic</i> , saw (noun)	<i>ic(h)</i> , n., bear
<i>ca(h)</i> , milk	<i>gic</i> , winnowing	<i>ic(h)</i> , n., bear
	<i>gic</i> , fork	<i>ic(h)</i> , n., bear

<i>p</i> , <i>q</i> , <i>c</i> , <i>j</i> , <i>g</i> and <i>g</i>	<i>chikoki</i> , learn	<i>chikoki</i> , learn
<i>daughter</i>	<i>chikoki</i> , female	<i>chikoki</i> , female
<i>qog</i> , grandson	<i>chikoki</i> , true	<i>chikoki</i> , true
<i>pu</i> , son	<i>chikoki</i> , carpenter's	<i>chikoki</i> , carpenter's
<i>chikoki</i> , keep, pre-	<i>chikoki</i> , carpenter	<i>chikoki</i> , carpenter
<i>serve</i>	<i>chikoki</i> , female of	<i>chikoki</i> , female of
<i>saqu</i> , easy	<i>chikoki</i> , carpenter's	<i>chikoki</i> , carpenter's
<i>saqu</i> , dream		

Words containing *c*, *ch*.

<i>chik</i> , so much	<i>chik</i> , axle	<i>chik</i> , axle
<i>chik</i> , steward	<i>chik</i> , n., fine	<i>chik</i> , n., fine
<i>chikoki</i> , ask for	<i>chik</i> , dumb	<i>chik</i> , dumb
<i>ca</i> , ten	<i>chik</i> , woman	<i>chik</i> , woman
<i>chik</i> , story, nar-	<i>chik</i> , rough	<i>chik</i> , rough
<i>native</i>	<i>chik</i> , day	<i>chik</i> , day
<i>chik</i> , little bird,	<i>chik</i> , kid	<i>chik</i> , kid
<i>child's penis</i>	<i>chik</i> , brooch	<i>chik</i> , brooch
<i>cajush</i> , jug	<i>chik</i> , hair	<i>chik</i> , hair
<i>chik</i> , pickaxe	<i>chik</i> , vomiting	<i>chik</i> , vomiting
<i>ca</i> , half	<i>chik</i> , Jew's harp	<i>chik</i> , Jew's harp
<i>chik</i> , some people	<i>chik</i> , print	<i>chik</i> , print
<i>chik</i> , blind	<i>chik</i> , mountain	<i>chik</i> , mountain
<i>chik</i> , fork	<i>chik</i> , Kotwal,	<i>chik</i> , Kotwal,
<i>chikoki</i> , loin cloth	<i>chik</i> , officer	<i>chik</i> , officer
<i>chik</i> , dirty	<i>chik</i> , iron file	<i>chik</i> , iron file
<i>chik</i> , young man	<i>chik</i> , key	<i>chik</i> , key
<i>chik</i> , early	<i>chik</i> , chikoki	<i>chik</i> , chikoki
<i>chik</i> , broad	<i>chik</i> , separated	<i>chik</i> , separated
<i>chik</i> , steel for	<i>chik</i> , fish	<i>chik</i> , fish
<i>flint</i>	<i>chik</i> , heap	<i>chik</i> , heap
<i>chik</i> , suffix mean-	<i>chik</i> , mountain	<i>chik</i> , mountain
<i>ing</i> , having, cha-	<i>chik</i> , shadow	<i>chik</i> , shadow
<i>acterised by</i>	<i>chik</i> , chin	<i>chik</i> , chin
<i>can</i> , target	<i>chik</i> , to place	<i>chik</i> , to place
<i>chik</i> , pocket	<i>chik</i> , heap	<i>chik</i> , heap
<i>chik</i> , flat loaf	<i>chik</i> , edge	<i>chik</i> , edge
<i>chik</i> , bite	<i>chik</i> , sad	<i>chik</i> , sad
<i>chik</i> , thorki, mas-	<i>chik</i> , to place	<i>chik</i> , to place
<i>bag</i>	<i>chik</i> , white silk	<i>chik</i> , white silk
<i>oar</i> , four	<i>chik</i> , late	<i>chik</i> , late
<i>chik</i> , grass for past-	<i>chik</i> , leave of	<i>chik</i> , leave of
<i>chik</i> , thorki, cut	<i>chik</i> , absence [chikoki]	<i>chik</i> , absence [chikoki]
<i>chik</i> , wheel, grind-	<i>chik</i> , stone	<i>chik</i> , stone



khacart, migrant-  
tude  
khacart, miser  
khaet, bad  
kunkoroc, cook  
kulpao, thin wash-  
ton  
machari, bee  
me, table  
mo, shoemaker  
mucoki, escape

iskar, wasp  
jūt, birch-bark  
kkašt, dark half of  
month  
kkaš tholki, to  
brush  
kkaš buzholki,  
crawl  
kkaš suffix, mean-

ing "character-  
ized by," "hav-  
ing,"  
asōi, line  
asōiki, look  
ēē, peahen  
to thōiki, join :—  
bo'ki, cling  
tōt'ki, brick  
tōstai'ki, mourning  
nana, buffalo  
naltakus, plum  
nūi', fly  
nūāō, voice  
nūstai', teacher  
nūyūs, inflated skin  
nūyōtōiki, be mixed :  
see māhary,  
māhruk  
mūstū, good  
mūnūs, dropsy  
mūnūō', in front  
mūstak, fist  
āsōt', turban

pbs, sheep's wool  
 pbs, manure  
 phbs bolki, v. int.,  
 end  
 phopus, blister  
 phopus, earthen  
 fireplace  
 plusku, empty  
 pleo, dear

püsi-zboiki, v. int.  
-nižboiki, v. int.  
swall  
roge, angry  
ša, sa, breath  
sa, six  
šš boikj, embrace  
šacótki, be-attached  
šudár, servant  
šak, neck  
šak boikj, slip  
šak, full  
šarún, henna  
šēu thóikj, whistle  
šewo, blind  
šhás, mother-in-law  
šidónki, beat  
šuk bádži thóikj,  
disguise oneself  
šín, horn  
Šint, China (several  
derivativos)  
šínki, wild rose  
šis, head

Amushólki, forget  
agá, to-day  
Asháulú, Ashatú,  
weak (coin)  
Ashárapít, sovereign  
agá-ton, Jakt, Jakt  
bashólki, cry (of  
animals), talk  
non-sense  
batáktúh, stony  
boksá, bundle  
bushu, oat  
cajush, jug  
chushú, white silk  
gush, quarrelling  
gush, after  
hushyár, clever,

awake  
 ʔaʃ kin, blackberry  
 ʔaʃ ʔiɾ, Kashmir  
 ʔaʃ ʔu, onion  
 ʔaʃ ʔaʃ ʔi, stony  
 ʔaʃ ʔaʃ ʔi, khūʃhi,  
 joy  
 ʔaʃ ʔu, without  
 ʔaʃ ʔi, hands or feet  
 ʔaʃ ʔi, shame  
 ʔaʃ ʔi, broom  
 ʔaʃ ʔi, hide one-  
 self  
 ʔaʃ ʔi, small  
 ʔaʃ ʔi, metal pot  
 ʔaʃ ʔi, water-  
 carrier  
 ʔaʃ ʔi, mixed:  
 see mʔoʔki

*Words containing sh.*

māshrak	tholki,
mix; see misolki,	
mushka'	man(homo)
musajiki,	courage
nikshōki,	be lost
shabi,	air, wind
pushōki,	see
psalin,	time of
afternoon prayer	
prashli,	rib
pushi,	boil (noun)
push,	eyesight
shāc,	squirrel
shāri,	sister's hus-
band (ai, short)	
shāiur,	father-in-
law	

怀疑, doubt (noun): see spk  
 糖, sugar: həkək, n.  
 臂, arm: həkək, n.  
 狼, wolf: jəkək  
 热, fever: həkək  
 百, hundred: həkək  
 灯, lamp: həkək  
 链, chain: jəkək  
 厚的, thick: həkək  
 野, wild: həkək  
 山羊, goat: həkək  
 下一个, next: həkək  
 年, year: həkək  
 栅栏, n., fence: həkək  
 寒冷的, cold: həkək  
 (food): həkək  
 挂, hung: həkək  
 秋天, autumn: həkək  
 法律, mother-in-law: həkək

98

shikū-, strength, -ity  
strong  
shikawān, polo-  
ground  
shiyat, perhaps  
shiat, sob  
shiet, white  
shiyat, goodness  
shikūn, cold  
shiyē, generous  
shikat, tower  
shikūk, unleavened  
shiyayōki, ache  
shidatū, beloved  
shiyōki, soothe  
shiyōk, story (nar-  
rative)

bühü, roomy  
 bühümshar, Saturday  
 bühüpi, wrist  
 bühö, good  
 bühödu, monkey  
 bühom, spleen  
 bühon, alert, awake  
 bühonö, n., sound  
 bühonü, barren  
 bühöfo, shoemaker  
 büh, dog  
 bühüglu, a thorn  
 bush  
 bühüglü, friend  
 bühüni, pear  
 bühüjöki, grow old  
 bühür, Friday  
 bühü, n. love

śu ũ n m o y o , monso	śuśhōlki, become dry : śhūky, dry	śhūśhōlki, v. int., swell
śhūñūṭṭer, wren	śhūṭ, mushroon	tśheli, roof
śhūñ, śhūdārt, boy	śhūṭṭ, corner	tūśhōlki, be full
śhūrṭṭṭ, happy- ness	śhūṭṭṭṭ, bud	(stomach)
śhūśha, glass	śhūvōlki, v. tr., dry	tūśhār, very, much

If words containing z (sometimes interchanged with cerebral j).

azū, cloud	khkzū, itch : see khuśhōlki	zē, brother : zāst, geochwister
hēṭṭṭṭi-i, etc., de- clension of hēṭṭṭṭ	liz, long rag	zabāṭi, medicine
hēṭṭṭṭ, fine weather	mṭhuzū, man (vir)	zakeśhōlkiṭ, pull
bēṭṭṭ, rainbow	pezōlki, grind (corn, etc.)	zāst thōlki, pull
hēṭṭṭṭ, turnerie	phūṭṭṭ, cedar	zōk, same as jēk, cerebral j
hēṭṭṭṭ, yellow	prīṭṭṭ, flower	zīgū, long
hēṭṭṭṭ, husband's sister	ūṭṭṭ, other	ūṭṭṭ zōl, nostril
jēz, ringworm	yōz, seed of Pinus Gerardiana	zūk, kidney
jōz, birch tree		

Words containing z (frequent y interchanged with j).

avāśhōlki, be pro- per, right	dkzōlki, v. int., burn	nūśhōlki, save, end
āzḥ, mother	dzl-, inflected form of	mūśhūṭ, mosque
kzḥ, upon : kzl- nū, upper	daughter	-ōzḥ, verbal suffix, "white"
kzḥōṅ, strange (ghost)	duzōlki, fall	doing a thing
freze	duzōlki, wash	pāṭṭṭṭṭ, under- stand
blazl, interest on money	hēzḥ, owl	pazōlkiṭ, cook (bread)
hūzōlki, fear : hē- zḥ, danger :	hēzḥ, full (brother, etc.)	pṭzḥ, salt
hūzḥ, dangerous :	-zḥōlki, etc., end- ing of many	rēzḥ, same as rajṭ : pl. of rē, raja
hūzḥ, dangerous ones, timorous	verbs	rēzōlki, be cooked
chizḥ, go	kh a zḥ ō y k i, b o itely : see kḥkzḥ	śēzḥ, half of land produce
shadow	khōzōlki, ask :	-zḥ, suffix, mean ing "on"
chizḥōlki, be sep- arated	same as khōzōlki	zḥkṭṭ, sisters'
ikhzḥ, etc., ki, etc., plur. of dala,	khzḥḥḥ, adulter- er	husband
caul	mḥzḥ, among :	zḥoimi, nettle
	mḥzḥ, middle	zḥūṭṭ, n., touch

### If words containing cerebral j.

jk, grape	jēk, lying down : jḥ, row (of trees, see jēk, what ? men, etc.)
jkūn, ass	
jan thōlki, bite	

If words containing j (often interchanged with zḥ).

ośḥ, jug	jkwanṭ, tendon	joṭṭ, chicken
ohyōlki, be sepa- rated	Achilles	jōz, birch tree
dkṭṭṭ, dozen	jkzō, husband's sister	ju, sir
jkṭṭṭ, quarrel	jēz, ringworm	jṭṭ, louse
jk, people	jēk, what ?	ju, gambling
jkṭṭṭ, hair	jel, forest	jūṭṭ, answer
jaloṭki, sow	jelkhan, prison	jūn, young man, woman
jknaṭ, wife	jī, aneeze	jūk, painful
j k m i zḥ ō y k i, v., open mouth	jibagḥiṭ, deceitful	jūk, wood
jan, where ?	jī, life	jul, apricot tree
janḥḥḥ, bird	jilbē, v a s t : j i l boṭki, rise (sun, etc.)	jul, consolation
jkḥḥḥ, forest		jūnṭṭ, mosque
jkṭṭṭ, hide a thing	jing, alive	jūn, r o d - b i l l e d jackdaw
jarap, stooping	jṭṭ, longne	jūnṭṭṭ, n., fine
jkṭṭṭ, stumbling	jo, from	jūṭ, birch bark
jkṭṭṭ, orphan	jōṭki, be born	jūṭ, short grass
jkṭṭṭ, old	jōn, snake	khōzōlki, ask
jāyṭṭ, whence ?	jorōṭi, apricot	rkḥḥ, etc., pl. of rē, raja, same as rkzḥḥ
jkṭṭṭ, gon's hair, fur	jōṭṭi, female para- mour	

### APPENDIX III.

#### THE CEREBRALS T, Ḭ, R, N

Great interest attaches to the cerebral letters in Siñā. In Appendix II lists of words have been given containing the cerebrals ḡ, ḥ, ḡ, z, and cerebral j and the corresponding front letters o, ch, śh, zḥ, and j. The following list gives the principal words in which the commoner north Indian cerebrals t, ḋ, ṭ, ṇ are found. Cerebral j does not occur in ordinary Siñā, but I noticed an instance of it in the dative suffix in the Drāśi dialect.

An important question arises as to the origin of these cerebrals : do they occur exclusively in words derived from Sanskrit or are they found also in non-Sanskritic words ? The following list as well as the lists in Appendix II will enable an answer to be given. It will be seen that a large number of them are not Sanskritic.



The percentage of words containing *l*, *d*, *t*, *n*, to the total number of Sanskrit words is roughly 15; this is not nearly so high as in Pāṇini, where perhaps not far off 50% of the words contain them. In when final is pronounced further forward than when medial or initial. Mr. Deyhurst I.C.S. has been so good as to go over the words in the following list. He points out that considerably less than half of them are Sanskrit. We may safely conclude that cerebral letters are an integral part of the language.

*List of words containing the cerebrals l, d, t, n.*

chūṇi, small hole	chūṇi, axe
achūṇi, hole	cāti, n., fine
agūṇi, thumb, big toe	cāṭi, dumb
amūṇi, past of amuṣhōṭi,	chanōṭi, send
forget	chiri, udger
arōṭi, atōṭi, bring	chirhōṭi, shadow
astā, eighteen	chōṭi, heap
āṭi, flour	chūṭi, leave of absence
āṭi, bone	qiri, day after to-morrow
baghāṭi, leopard	chāṭi, letter
bāḷugāṇi, tomato, brinjal	qūṭi, bitter
bālṭi, pail	cori, on fourth day (forward)
bārāṭi, box	coriṭi, thief
bārāṭi, greatness, pride	qōṭi, n., blow
bat, stone; amakbāt, flint	amāṭi, young woman
batakūṣh, stony	cūṇi, small
bāṭhā, avalanche of stones	cūṭi, spark
bāṭhū, pebble	curūt, n., sting
bāṭhā, leather purse	cūṭi, cūṭi, boastful
bāṭi, wheel	dāṭi, dāṭi, box
bēṭi, past of bayōṭi, sit	dāṭhū, dāṭhū, right (not left)
bīdī, circle, circular	dāṭi, iron club
bīḷhātī, danger, dangerous	dāṭi, chōṭi, hammer
bīḷhātī, timid	dāṭi, post, letters
bōṭi, fem., bāṭi, big	dāṭi, mouthful of liquid
brāṇkōṭi, waterproof coat	dāṭi, lower back
Bōṭi, native of Ollās	dāṭi, boni, girle
burizhōṭi, sink: būṭi, cause to sink	dāṭi, doctor
būṭi, boot	dāṭi, shield
būṭi, all	dāṭi, time (as in "four times")
cakōṭi, loin cloth	dāṭi, native storehouse
cāṭi, tū, dirty	dāṭi, pomegranate: dāṭi, pomegranate tree
carṇūṭi, four cornered	
cāt, crack	

dāṭi, thōṭi, winnow	twice, gūṇi as in qeṇṭi
dāṭi, drum	treble
dāṭi, night, not 1 ft	gūṇi, kind of sugar
dāṭi, experience: dāṭi, know	gūṇi, deep
dāṭi, arch	gūṇi, epigastrio region
dāṭi, n. i	hāṇi, egg
dāṭi, o skin pot	hāṇi, kernel, fruitstone
dāṭi, to	hāṇi, sparrow
dāṭi, d	hāṇi, shop
dāṭi, b l	hāṇi, hammer
dāṭi, u	hāṇi, village
dāṭi, y	hāṇi, on all sides
dāṭi, e obtained (Hindi mīṇi)	hāṇi, quarrel
dāṭi, u	hāṇi, row of objects (cerebral j)
dāṭi, an	hāṇi, apricot
dāṭi, of axe, etc.	hāṇi, female paramour
dāṭi, nipple, test	hāṇi, chicken
dāṭi, foot-rule: fūṭi, to t (measure)	hāṇi, red-billed jackdaw
dāṭi, thatched hut	hāṇi, lucifer match
dāṭi, string, twine	hāṇi, beam
dāṭi, just (as in "just look")	hāṇi, promise: hāṇi, en-
erūṭi, narrow	gagement of marriage
fāṭi, pound (for cattle)	kāṭi, wood
fāṭi, foul	kāṭi, dark half of month
fāṭi, foam	kāṭi, spin
fāṭi, mad	kāṭi, fem. -i, buffalo calf
fāṭi, unripe musk melon	kāṇi, rock
fāṭi, -izhōṭi, -ōṭi, be entangled, entangle	kāṇi, scratch
gāṇi, leg	kāṇi, bed
gāṇi, bind	kāṇi, khatari, knife
gāṇi, hour	kāṇi, bury, conceal
gāṇi, clock hour	kāṇi, lid of box
gāṇi, envy	kāṇi, time
gāṇi, confusi n	kāṇi, big shawl
gāṇi, alveolar)	kāṇi, false (not genuine)
gāṇi, together	kāṇi, lame
gāṇi, earn: gāṇi, income	kāṇi, short (different from cūṇi, little)
gāṇi, enemy	kāṇi, ear
gāṇi, seed (not grain)	kāṇi, cricket (the game)
gāṇi, house	kāṇi, thorn
gāṇi, big dish	kāṇi, fort, castle
gāṇi, knot	kāṇi, coat
gāṇi, thread	kāṇi, kūṇi, dove
gāṇi, time, as in dūṇi, corpse	kūṇi, corpse

kūi, genit. kūyā, wall	phkōi, butterfly
kūi, genit. kū'ŕki, thunder	phāōry, thick, coarse
kūto, knee	phŕi, stone in ring
kūty, dent	phŕik boiki, take a buff
kātin, lantern	phō, phŕt, peel, rind
kāi, small hill	phŕō-ōiki, -izhōiki, break. be
kāik, brick	broken
kūs, past of hŕōiki, hide	phū, back
one self	pranŕt, soul, moth
loj, football: lojy, ball of	rkhō, obstinacy
flour, ghi	rahō, report
hŕōiki, morning: derivatives	rŕōiki, cook
hŕi-ŕki, hŕōiki, hŕōikō,	rkh-ōiki, izhōiki, hinder, be
hŕōikū: see vocabulary	hindered
hūy, hatched	rog-ōi, ill, -o-ŕt, illness
mādir, manger	rŕhŕt, manage
māy (in dōdāi māy), Adam's	skŕhōiki, fold
apple	skŕhŕi, bright (colour, light)
māyŕky, frog	skūda, male buffalo
māŕk, school teacher	ŕŕhŕkōt, certificate
māhŕy, clod of earth	ŕhŕhŕy, fence
māti, fine clay	shŕhŕhŕy, barren
mŕy, good: mŕhŕt, good-	shŕhŕhŕy, belovd
ness	shōt, alchemist
mōh, gāt, motorcar	shōt, alchemist
mŕhŕk, flat	shūmāy, wren
mŕhŕy, fast	shūmāy, mouse
mŕhŕhŕy, stony	shūmāy, mouse
mŕhŕy, past of mŕhŕki, be	shūmāy, mouse
lost	shūmāy, mouse
mŕhŕy, dance	shūmāy, mouse
odorōiki, look for	shūmāy, mouse
ōy, upper lip: ōi, lower lip	shūmāy, mouse
phŕi, stage, day's march	shūmāy, mouse
phŕi Bkōi, name of village	shūmāy, mouse
phŕy, leaf	shūmāy, mouse
phŕhŕy, n., kick	shūmāy, mouse
phŕhŕy thōiki, turn upside	shūmāy, mouse
down	shūmāy, mouse
phŕhŕy thōiki, twist	shūmāy, mouse
phŕhŕy, handle of door,	shūmāy, mouse
drawer, etc.	shūmāy, mouse
phŕhŕy, quarrel	shūmāy, mouse
phŕhŕy, woodlouse	shūmāy, mouse
phŕhŕy, blunt	shūmāy, mouse
phŕhŕy, thigh	shūmāy, mouse

karāyū, foolish	lin, tin
ŕŕhŕy, tennis	liny, slurrp, bright: tŕyŕt,
ŕŕhŕy, crooked	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, fem. ŕŕhŕy, arpen-	ŕŕhŕy, slurrp, bright: tŕyŕt,
ter	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, deceiver: ŕŕhŕy, fraud	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, ball	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, barber	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, to sweep	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, pass off (sunshine)	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, fan	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, up to	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, to push	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, dull (of light, colour)	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, urban	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, error	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, hill	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, beak	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, tickle, postage stamp	ŕŕhŕy, slurrp, bright: tŕyŕt,
ŕŕhŕy, broad	ŕŕhŕy, slurrp, bright: tŕyŕt,

## SUMMARY.

The above list contains 261 words excluding derivatives. Including these we have 290. We may say that roughly speaking 15% of Sinā words contain cerebrals of this type, viz. t, d, f, n.

Turning to the individual letters we find that the occurrences of each of them in the list are as follows:—

In Primary words.	In Derivatives.	Total
t	19	186
n	8	52
f	4	34
d	1	33
273	32	305

This total is for letters and is necessarily higher than that for words given above. The number given for t includes 19 words are pronounced with cerebral t and not with dental t, nor as in English with alveolar t.



## APPENDIX.

## A VIM to THUR.

(1) Sab Bahadur's hō thet  
 The Sahib Bahadur "having caused to be said the Wazir  
 t regō ki mharē-r bodē khūnē bigē jākē bodē  
 -to said that Thur-in many murders become people very  
 mās bolēyēki sabbē gī āni khūnē thūnē. Mās  
 intoxicated being-of cause with these murders are doing. I  
 ei jākē-zh jūram vīgās, tūs tom jāyivē gīnī  
 those men-upon fine placed, thou own levies having-taken  
 Ollās bo, āly-o Sab Bahadur's tū-t rkfali ga  
 Ollās (to) go, there-from the Sahib Bahadur thee-to rifles and  
 kartūlē dāi; gīnī gēt Thū-r bēi.  
 cartridges will-give; having-taken, having-gone Thur-in sit.  
 Kos jēk shaitāni thigē to ejno-t sazā ga  
 Any-one-who any devilry dīd if, them-to punishment and  
 jūram thet mā khōi ollās. Bās vāzīrās ānē hūkam  
 fine having-done me beside send. Enough, the Wazir this order  
 parūzhī. Sāi jo lēvīyā valēregū; valērāt  
 having-heard Sāi-from levies caused-to-be-brought; having-  
 ejno-t nksikt thōgū ki sabbē hūkam  
 caused-to-be-brought them-to advice made that Sahib order  
 thīgūn "Ekāni dīghē-t bōzha."  
 has-made "certain place-to go" having-made (i.e. said)  
 Thātkyē-t cāi-bōzhi gāti bēt  
 Morning-to early together having-become Wazir-of luggage  
 gānēgyēs.  
 we-tied.

(2) āly-o Mīnōr bazā't ālās āli rātyo jākē  
 There-from Minor stage we came, there at-night people  
 tiki valēgyē kalpē-t grūp bāspūr valēgye, rātyē-t ārām  
 bread brought horse-to straw, grain brought, night-to rest  
 sāti tiki-miki khēt sūtēs. lūstākē-t cāi ūthēit  
 with bread having-eaten we-slept: morning-to early having-  
 rāwān bigēs, Pārī Bānā-r vātēs. sārārī  
 risen starting we-became, Pārī Bangla-in we-came. Govern-  
 rāgāu nso-t digē bēs khēgyēs, cāmōnū chāk  
 ment rations us-to they-gave, we-ate third day  
 (de-zē-t) Bōzi kēs: Bōzi jo Barēi sēvē-zh  
 (or day-to) Bunji we-came: Bunji from Baro-of bridge-upon

water: ālyo sūn  
 we-came: thence the-River (Indus) having crossed river  
 kalyo (or sūn dāpēt or sūnī) chīp dāpēt) gēs  
 by-bank-of (or river near, or river-of bank near) we-went  
 du payē gī ēk pāpā thēt Ollās thātās  
 two stages with one stage having-made Ollās we-arrived  
 ālyo kōbē Mūlki-sāpā kōi gēs sātē-t vātēs  
 thence thus Resident near we-went: Sahib-to "we-have-  
 thēt ārō-t khābūr chānīgrās: sahīb  
 arrived" having-said inside-to news we-sent. The Sahib  
 badūr āsēi vāyōkyēi khābūr parūzhī ēk dām  
 Bahadur our coming-of news having-heard one breath (i.e.  
 at once) out came: out having-come Wazir Sahib with hand  
 pālēgū.  
 extended.

(3) khair khair bēi khojgū: khojēt nksikt thēgo  
 Health health-of asked: having asked advice made  
 ki "Thūrāi jāk bodē yāgi bigē,  
 that "Thur-of people very independent have-become, this  
 kāryo mās ejno-zh ānē jūram vīgās:—dēzī ēk  
 sake I them-upon this fine have-put:—day-of (daily) one  
 mūgār, se ser gīt du kārāmūsh, bīt ser ātā, bīt  
 he-goat, three seer ghi, two fowls 20 seer flour, 20  
 seer bāspūr, du rupāyo musala rupādī shākar, an  
 seer grain, two rupees-of condiments, rupee-of sugar, six  
 bāt jūk, nē vāzīrēi tākīp, lēvīo tākīp, āni būfā  
 load wood, again Wazir-of pay, levies-of pay, these all  
 cāzi ejno zho gīnī khōjē arām thēt  
 things them from having-taken while-eating, rest having-  
 ei jāgo-t hīdayāt thē ki phātū t  
 made, those people-to instruction make that afterwards-to  
 ga ādē kōmā jo ākō rāgha, āni zālī 'yāgi  
 also such work from selves keep, this manner independent  
 bōnēs' thēt ānē sazā lēgēnēth:  
 we-are-becoming' having-said, this punishment you-have-ob-  
 mās tom tāfī jo tshō-t nksikt thēgās, phātū-t  
 tained: I own side from you-to advice made afterward-  
 tabēi ēkhtār, tom rāk(h) vātū-k thēā."  
 -to your choice, own thought came "do."





dyākār rā āshpā sū mare vātū, rā  
had-made in-mean-time rā horse from falling-came, rā  
shēn būn (būn) āshpā rēš-āb āzhē būn būn āshpā  
below became, horse him-upon above falling became mean-  
na-vay-o rā-vay-o jāk vāt  
time this-direction-from that-direction-from people having  
āshpā phārān thēt rā hūn-tharēgē to,  
-come, horse overturned having-made, rāja lifted when,  
ōken to kārē, rēšā sē(āivū) kābāz būlūs  
they-look when when, him-of breath seized (by God) had-  
āly-o hūn-thēt harī  
become. There-from having-lifted having-removed  
vānē-r dīfīn thēgē. Sab Bāhādursē rēšā  
they-in buried they-made. The-Sahib Bahadur him-of  
dāryo-t tūhār īnām dēt chānīgū.  
boys-to much gift having-given sent.

## Notes.

baṣṭ beṣṭ, stage or halt, here used as adj., halting.  
būlēt, for-pole, one would expect būlāt or būlāt.

hūn tharēgē, shows fondness for causal tharōlki: hūn thoiki  
or tharōlki, to lift, hūn boiki, stand up. In hūn thoiki or  
tharōlki, the t immediately following on an alveolar is pro-  
nounced like an English t, i.e. intermediate between the two.  
Sīnā t's.

to, inferential or subordinating particle to indicate subor-  
dinate clause, the language having no relatives. ōken from  
ōkōlki, to look at, contrasted with paṣhōlki, to see.  
sē kābāz būlūs means that God had taken back to Himself  
his life.

dāryo-t, from dārī, boys; contrast with dārī, dours, and  
note that shūdār, boy, has the low tone, though dārī, boys  
has not.

## THE FARMERS' QUARREL—ZAMINDARO GASH.

See the Yagistani and Guresi Grammars for two other ver-  
sions much shorter than this.

- (1) āk diṣha-k-ēr du zāmindārī ākō mājā gāh  
One place-in two farmers selves among quarrelling  
hēndā: mūtū-k-sē vātī khojēgu "taho kē  
becoming-were: another having-come asked "you why

āko mājā gāh bānāthē? āko mājā ākō mājā  
selves among quarrelling become? Them among one said  
"ānūs āshpī phāt-thēt mārgōāī pūro fīkāl būth  
this (man) horses having-left my field-of whole crop all  
khairēgūn: ānūs kētyō mās ānūs āshpī fākē-  
has caused-to-be eaten this for I this of horses pound-  
t hārēmūs." ākē ākavari zāst thēndā,  
to am-taking. One one-direction pulling they-were-making,  
dyākār balvē kēli bigē.  
meantime both fighting became.

(2) Kāli phāt-thēt gāh dābūnsē wāt  
Fighting having-left field-of owner having-come  
tāsilē-t rabōt thēgū kī:—fāknī mānuzūs āshpī phāt-thēt  
tail-to report made that—certain man horses having-left  
and gāhī gum būth khairēgūn: "āshpī  
my field-of wheat all has-caused-to-be-eaten: "horses"  
fākē-t arā'm (or wāl'm) thēt lāmīgās,  
pound-to I-will-bring (or I-will-bring) having-said I-seized,  
to mē zāmēt āshpī lūēt harīgū.  
so me having-beaten, horses having-snatched he-removed.  
Sākrār mēhārān bigā to, mārī ādālāt thoiki nāzāhī.  
Government kind became if, my justice to-do is-proper.  
Bās, Tasildār sāsā sāmān chapt, ō  
Enough, Tahildār Sahib summons having-sent, that  
mānuzū valarēt balvē māsāyā  
man having-caused-to-be-brought, both confronting  
thēt khojēgu, to āshpā dābūnsē īnār thēgū.  
having-made asked, so horse's owner denial made.

(3) gāhī dābūnē-t khojēgu, "ānūs thāi gum  
Field of owner-to asked, "this (man) thy when  
khairīdāi gūāi hūnē-a" thēt khojēgu:  
caused-to-be-eaten-of witnesses are? having-said asked;  
ānūs rēgū "mārī gūāi kō nūh" thēgū. "thāi ghāi  
this said, "my witnesses any not-are" he-said. "Thy wit-  
nesses not-are, so thy claim mistaken is" having-said  
ānūsī āzī kharīzh thēgū. āk dārīn opā rino  
this (man) of petition rejected made One dozen blows them  
daregū, bīt bīt rupāt sūrmān tharēgū,  
he-caused-to-be-given, 20 20 rupees fine having-naused-











khān ga ūzī (enchant very bad and dangerous, bodimān ga ūzī jēga (for jēk ga) pāwa nuh : very good and easy : anything even eat not is : very good and easy, no anxiety at all.

Leit, "a plain" should apparently be the adj. "plain" : mātū means "good" : script is a somewhat uncommon word, meaning "ease."

ponē-r wāi hān-a (for hān-a) : road in water is : is there any water on the road or ponē-r wāi kēyēk bēi a ? lit. water obtaining will be : kēyēk is agent of kōyōkī, obtain.

kīnē kēyēk nēi bēi ? bodū ga hānū, mātū ga hānū ? why obtainable not will-be ? much also is good also is : why should not be obtainable ? It is both plentiful and good.

vāi khācū hānū, pāzhūnū hānū : water bad is, salty is, ponē-r bāpī sū hānī, pābūzhōkī dubē : way-in big river is, across to-go thou-will-be-unable.

ke, sūn nūh-a ? why, bridge not-is ? Is there no bridge ? Sīnī (gāi āsī, bāla ya āsh (or āsh) bāla) cāt bīj : Sīnī bridge was, yesterday or to-day (nowadays, recently) split become : there was a Sīnī bridge, i.e. a rope bridge, but it has been broken. A Sīnī bridge or native bridge, distinguished from a bridge in European style, bāla ya āsh, yesterday or to-day, but āsh bāla, lit. to-day yesterday, means "nowadays, recently."

dūgānā būyōkī dūbēnēn-a, second-time to-weave are-they-unable ? Can they not weave the rope bridge again ?

uavāri du dēzo, ravāri du dēzo, pone-zi mānuzē kō nūh, gāchiyē nūh, bālyē ga nūh, jēk thāt gāi thōn ? this-direction two days-of, that-direction two days-of road-on men not-are, twigs not-are, ropes also not-are, what having-done bridge we-shall-make ? in this direction and in that up to a distance of two days' journey there are no men, no twigs, no ropes : how are we to make the bridge ? jēk thāt, what having-done, means simply "how" ?

mācū bāpēt (trāñfā-t) hō thēt ra mā cākōkī trāda (or khāyāl) thē mus : good, big-to (headman-to) "O" having-said, say I to-look desire (desire) am-making. Very well, call the under-headman or the headman, say I want to see him. The headman is called trāñfā, the man under him is the bōpī or "big man." cākōkī is to look at, inspect, whereas pāyōkī is merely to see, possibly by accident.

jēk bēt vāi ? tom krómē-t goūn, what having-become will-he-come ? Own work-for has-gone. How can he come-

he has gone on business of his own, jēk bēt, what having become, i.e. how ?

mūc thē, bō, hē to khācū bōm, cāt hō thāt wāi : be silent, go, not it, angry I-shall-become, quickly "O" having-said, bring. Don't talk go or I shall be angry, quickly call him and bring him. cāt thōkī, be silent : 48 is imperative of thōkī, and 48 is conjunct, partic.

Leit, tahnūc and bōc should be cāt thē and hō thāt respectively.

tūs jēk bēhēno, thou what are-demanding ?

mās jēg (for jēk ga) nēi bēhēmūs, sīf kōhōkī piōkī bēhēmūs. I anything-even not am-demanding, only to-eat, to-drink am-demanding.

ma gācī jēga nūh, tū-t jēk dām ? me with anything-even not-is, thee-to what I shall give : I have nothing, what can I give you ? gācī for gācī, the & often booming & after a sonant letter.

p. 35.

būtējōyār thāt sūlīdī ū ga sīnū vāi tūs arē : all than before having-made, cold and pure water thou bring : first bring cold and pure water. (hāt here is almost meaningless, but it may be translated "making" this the first point, i.e. before anything else. sīnū, pure, used only of water, the opposite of lōkū, dirty. Leit, butājo should be two words būtē jo, all from or than.

phātū dūt, māka gīt, kārēlū, kārāmūh, hāpē, jūk, kāk, bāpūr gīnī vāi : afterwards milk, fresh ghi, a ram, a fowl, eggs, wood, grass and grain having-taken bring : māka, fresh, newly made, used of ghi. hāpē, plur. of hāpēt, egg.

bāpūr any kind of grain given to horses or cattle.

tu kōāk chak (or dēzi) ānī bāyē : thou how-many days (days) here wilt sit (i.e. stay) ? Leit tūs, agent, should be ū, nominative, aki, self, apparently a slip for ānī, here. ma ēk bāst ānī bōm : I one halt here will-be. bāst, stage or halt for a night.

lōštākī cāl-būzhī būzhām : to-morrow early I-will-go. cāl, early, is often coupled with būzhī from būzhōkī, go, to mean simply early in the morning.

bārlē vālē, cēbyo, ānī chūrē : porters bring, sixty, here leave : bring sixty porters and leave them here. I do not understand Leit, tshībī : it may be for cēbyo, sixty. There is a verb chūbōkī, place or put, but one would not expect to find it in such a context as this.

kācāḥ harāḥ dāḥkār hāḥ (or aḥḥāḥḥāḥ) ? how many porters are (or are necessary). aḥḥāḥḥāḥ, to be necessary, proper, desirable.

In *Leit*, second sentence *ataḥ*, *na* : one word has been written as two.

ḥuḥ bōḥi hāḥakūḥ (or khūyāḥḥi) hūḥi : round very stony (stony) is.

ḥēḥi bāḥi bōḥi agūḥi hūḥi (or hāḥi) : your loads very heavy are (are).

*Leit*. *tey* apparently for *thā*, thy, which does not suit the plur. bāḥi, loads.

harāḥ hūḥi ḥōḥi dāḥḥi : porters to lift will-be-unable : hūḥi ḥōḥi, to lift, hūḥi bōḥi, to get up, stand up. The *n* in *hān* is alveolar, being pronounced like English *n*, against the gums of the upper teeth. As a consequence the *r* of *ḥōḥi*, when said rapidly after *hān*, is neither cerebral nor dental, but alveolar like the normal English *l*. *Leit*, *asey*, perhaps for *āḥi*, our "the word for "that" contains *n* in oblique sing. and again plur., but neither would be possible here.

ḥūḥi aḥḥi hūḥi āḥi bāḥi ḥōḥi ḥēḥi, ḥōḥi uḥḥi : my request is a little load light make, quick you-will arrive : please make the loads a little lighter, you will arrive more quickly.

*lōḥi* both light and quick, cf. our "light-fingered." *adḥi* here used for desire. Many Urdu words are used rather vaguely, showing that their meaning was not well understood.

ḥāḥi nḥi ḥēḥi, bāḥi-ḥi māḥi-ḥi, bāḥi-ḥi pūḥi māḥi-ḥi : *ḥāḥi* mīḥi-ḥi kḥi-ḥi ḥiḥi-ḥi to, *ḥāḥi-ḥi* inḥi-ḥi *ga* ḥiḥi : care not make, all-to wages I-will-give, if good work you-did if, you-to reward also I-will-give : never mind, I will pay everyone, I will fully pay the porters, and if you do good work will give you a reward also.

*Leit*, *jill* are : *jill* aḥḥi means to be prepared to strike someone : *jill* aḥḥi, he proposed to strike me, came at me to strike me.

ḥāḥi-ḥi ḥāḥi-ḥi : horses ready make.

ḥāḥi-ḥi ḥāḥi-ḥi : horses-on saddle give (i.e. put).

ḥāḥi-ḥi ḥāḥi-ḥi : saddle and bridle lift (i.e. take off). *Leit*, *gaḥi*, apparently either for *gaḥi-ḥi*, "bridle and," in which case *ḥāḥi*, saddle, would need to follow, or for *gaḥi-ḥi*, "and bridle."

ḥāḥi-ḥi ḥāḥi : this-upon seize, i.e. seize this.

ḥāḥi nḥi ḥāḥi : this not lose.

p. 36.  
māḥi mor nḥi amūḥi : my word not forget : (gen. morri, is also correct).

pḥiḥi, ḥāḥi, ḥiḥi ḥēḥi : listen look, care make (take care). For *ḥiḥi* *ḥēḥi* we may also have *khāḥiḥi* as in Urdu.

ḥiḥi pḥi ḥiḥi ḥāḥi ḥiḥi (or ḥiḥi ḥēḥi) : horse that tree with tie (tie) ; tie the horse to that tree.

ḥiḥi ḥiḥi ḥiḥi ḥiḥi : all night alert having-become ill : keep watch all night. *Leit*, *ḥāḥi* shore, for *ḥiḥi* *ḥiḥi*, means "place sentries in 'war'."

āḥi bōḥi ḥiḥi ḥiḥi : here many thieves are ?

āḥi ḥiḥi ḥiḥi ḥiḥi : this what noise is ? *Leit*, *māḥi*, for *māḥi*, means "voice" in *kō-ḥi* ḥiḥi : thou who art ? Note the suffix *-ḥi*.

āḥi ḥiḥi : hence go.

ḥiḥi ḥiḥi ḥiḥi ḥiḥi to, ḥiḥi ḥiḥi ḥiḥi ḥiḥi : whenever thee near come if, gun with firing make : shoot him as soon as he comes near.

*ḥiḥi* to : to is merely a sign of subordinate clauses. Note *ḥiḥi* for *ḥiḥi*, the cerebral *n* of *ḥiḥi* having attracted the dental *t* to the cerebral position.

*Leit*, *ḥiḥi* for *ḥiḥi*, near.

āḥi mīḥi-ḥi (or mīḥi-ḥi), *ḥiḥi* *ḥiḥi* *ḥiḥi* : this man upon (man upon) any even reliance not-is. mīḥi-ḥi, vir ; mīḥi-ḥi, homo. I do not understand *Leit*, *oḥi*.

pḥiḥi nḥi ḥēḥi : do not let him go : pḥiḥi ḥiḥi, let go.

ḥiḥi, ḥiḥi ḥēḥi (or kḥiḥi ḥēḥi), *ḥiḥi* *ḥiḥi* *ḥiḥi* : bind. *ḥiḥi* make (imprisoned make), *ḥiḥi* in give, stocks give. *ḥiḥi* *ḥiḥi* is loc. pl. of *ḥiḥi*, chain.

ḥiḥi *ḥiḥi* : now I will sleep.

ḥiḥi nḥi ḥēḥi : noise not make.

āḥi ḥiḥi-ḥi ḥiḥi-ḥi ḥiḥi-ḥi : this village-in-how-many men are ? The final short vowel of *ḥiḥi*, *ḥiḥi*, is often omitted.

māḥi nḥi kḥiḥi : I have not counted.

kḥi nḥi ḥiḥi a ḥiḥi ḥiḥi ḥiḥi ? land green (with harvest) is or having-died is ? *kḥi* means either village, as in the last sentence but one, or the land round about. *nḥi*, green or blue. *ḥiḥi*, from *ḥiḥi*, to become dry. It is the conjunctive partic.

A better translation of the idea—"is the soil fertile or not ?" would be :—*ḥiḥi* *ḥiḥi* *ḥiḥi* *ḥiḥi* *ḥiḥi* a, *ḥiḥi* *ḥiḥi* *ḥiḥi* ? your land-of soil good is or bad ? Note that the



interrogative *a* occurs after the first verb, not after the second.

phamul bodē hānē a? dried-fruit: many are! In Gilgit proper phamul means dried fruit, in the villages any fruit.

p. 37.

anē kuyē r (or lāṭā-r) on bodū hānu a (or bōnū a)? this village-in (village-in) grain much is! *hā* village, has not the sense of "country" which often attaches to *kut*. hānū, simply "is." Hindi hai: bōnū or bān means "is being," "is becoming." Hindi hōtā hai. It often suggests the idea of habit, "is customarily."

āk bāripāi (ēvēlā) kācāk bāp dēno? one year-of (year-of) how-much tax givest thou?

tu rēhēt hāno, mātū bēt hāno? thou well art, well having-become art? Both mean—are you well, in good health; not as Leit. satisfied, pleased.

Are you satisfied would be tu khūsh hāno (or *biga*). tu kārār hāno (not as Leit., *kāra*) means are you well, but the word is *Āstōri*, not Gilgit.

khār hānu, mātū bēt hānū? well I-am, well having-become I-am, i.e. I am well. bēt in such phrases as mātū bēt, has hardly any meaning.

Leit. *kāra* is for *kārār bēt* (two words), but is *Āstōri*.

hēl mātī bāni, khāci hāni: (the) habit is good, bad. *hā* is not temper, but habit, such as the habit of drinking, smoking, etc. For temper they say mātā mātī, khāci hāni: (his) temper good, bad is: his temper or temperament is good, bad.

Khūdās tu bēhēt thōta: God forgive thee: may God forgive thy faults, sins, etc. bēhēt thōki, forgive.

Khūdās thāi ūmar zigi thōta: God thy age long make. *thōta* in this and the previous sentence is precativ or permissive, may he do, let him do.

The next Gilgit sentences are on p. 42.

p. 42, col. 1.

ma-t thur dē: me-to whip give: i.e. hand me the whip, not "whip me" which would require the 2nd accus. in the object.

p. 42, col. 2.

dūmayār: give it in exchange: Leit. dumayarun, far dūng-yārēn, means they will exchange it.

mās tū-t jākē-k dēm: I thee-to something will-give. The addition of *k* to *jāk* is noticeable.

thāi nom jāk hānū? thy name what is?  
anē kuyē nom jāk hānū? this village-of name what is?  
mās nē sū yēmā (or dāstē-pur): I not am-knowing (am-knowing). The future sū yēm, dāstēm, is also used with a present meaning.

thā jāk sū yēmō (dāstēno)? thou what art-knowing? also sū yē, dāstē, future.

ros jāk sū yē (dāstē)? he what is-knowing?  
bodū hān vāi: much snow will-come.

kōntē būz hēno? gotē-t būz hēmūs: where-to art-going? house-to am-going.

hūn bo, kha, bē, pi: stand up, eat, sit, drink.  
tēn, tēn nē bo, phātū vā: now, now not go, afterwards come.

mā bodū gālīs hānūs: I very ill am.  
mās tū-t biān thēm: I thee-to medicine will-make (i.e. will treat you).

qhilā, khoi bān: clothes, cap put on.  
Leit. tshilokoy is for qhilā khoi (two words).

p. 43, col. 1.

kuñ mānūzā qhilā, khoi nūsh: this man-of clothes, cap not-are.

thūnē, gānē, bālī: open, bind, string (or rope).  
lāi bē'chēno? torch art-thou-demanding? So far as I know there is no tree called (as Leit. says) *ley* or *lashi*. These words are the Sīnā and Kashmiri names respectively for "torch." It is made from the bark of the Pinus Excelsa.

nē bā'chēmūs? not am-wanting. Leit. *bē'chēmūs* is for *bē'chēn*, he is wanting.

Khūdās tū-t mātū thōta: God thee-to well make.  
khāt (or cīhī) lkhār, khāt rā: letter (letter) write, letter read.

mā nē sū lūnā: I not have-learned.  
mās nē ginēm: I will-not-take. I am not able is *mā dūgēm*.

anū prāyē: this mend: qakē, look: make this is anū thē.

p. 43, col. 2.

vāi sūnū nūsh: water fresh (pure) not is.  
bodū valē, uāyū valē: bring much bring new. To express "bring more," one must use *bākū*, if one means more in addition to what there is, and mūtū, if one means to take away what there is and bring something different.

bākū valē, mūtū valē.  
mos mēō-ṛh chūrē' or chūbi: meat table-on place (place): Leit. *tshiwī* is probably for *chūbi*. Leit. *bitalu*, means "plank," (bītlū).

mās lū thigās to, lōku wā : I "O" said if, quick come : come quickly when I call.

ma Cīlāsī bas sēcōlki kārvo Kāshīr vātās (āliu) : I Cīlās-of language-to-learn for Kāshīr came (came) : I came to Kāshīr to learn Cīlāsī.

Leit. sentences are all mixed up in the printing.

rīhkt ālo (or mēt u vīto) kīhūl hāno, lu kārvo mās hkr jēt thēm : happy earnest (well earnest), happy art, thee-for I every anything will-do : welcome ! I will do everything for you. The opening words are used on meeting. Another translation of the latter part is :—mās tomū tūfōk hānū k tū-t thēm : I own capability what-is thee-to will-do. hānū k means what there is or may be.

mās tū-t kūmāk dēm : I thee-to help will give. tūs Kīhūl āv yēno (or dīkē'vīo) ? thon God art-knowing ? kō (or kō-k) hāno ? who art-thou ?

nom yūlo thē phamūl dōlki gon, dūyōlki gon : name separate make fruit-bearing tree, burning tree : name separately fruit-bearing trees and trees for fuel. yūlo does not mean "say" as Leit, but is an adj., "separate."

ō mīshlā-t māt bagō wātām thū, īe m "shī mīlākrē thōlkyē-t ma bodi kīhūl hānū : that man-to my share salute make. thus say "thy meeting-to-do very happy I-am," salute him from me and tell him I shall be pleased to meet him or I desire to meet him. If the sense were "pleased at having met him" the only change necessary would be *hānās*, I became, instead of *hānū*, I am thōlkyē, dative of thōlki, to make.

p. 44, col. 1.

tu jo bodi kīhūl hānū, ma phēri vātās to, m kēcī bhī sītāt thūm : thee from very pleased I-am, again I came when, rāja near thy praise I-will-make, i.e. when I come back I shall praise you to the rāja.

Another translation is :

ma phēri gāt to, "kīhē jo bodi kīhūl hānū" thēt, m kēcī bhī sītāt thūm : I again went when, "this from very pleased I-am" having-said rāja near thy praise I-will-make. Here the exact words to be used are put as a quotation followed by *thēt*, having-said, viz. "I am very much pleased with this man" : thū, say : thēt, having-said. Leit. *perim lasto* is for *phēri vātās to* : his phrase means "I will give (not a good report but) good news of you to the rāja."

tslōs kō bārīzē-r gār thīgēt ? you what year-in marriage made ? This means not (as Leit) at what age, but in what year did you marry ? To express "at what age we should need to say :—

tslōs kōcōk ūmrē-r gār thīgēt or jāmāt (or cō) hkrīgōnūt ? you how-much ago-in marriage made, or wife (wife) have-taken-away ?

thī kuyē-r gārīr thāk bodi thōnū-a (or dōnū-a) ? thy country-in wives-to divorce much making-are ? (or giving-are ?)

Leit. *dym ne thī* is for *dēnēt-a*, 2nd plur. pres. Ind. of *dōlēt*, give, with interrogative particle *a*.

For *bāhūyē dōlki* (Leit. *batūy*) see Sim-Eng. vocab.

Cīlāsīyo bāsē-r (or Cīlāsē-r) kīnīyē-t jēt rānū ? Cīlāsī-of language-in (or Cīlāsī-in) this-to what are-they-saying ?, i.e. what do they call this in the language of the Cīlāsī or in Cīlāsī ? We might also say *Cīlāsīs jēt rānū*, what are Cīlāsīs saying ? But in Cīlīgī it is much commoner to call the Cīlāsī people *Boīō*, plur *Boīē*.

tūs Pārsī sū yēno (dīkē'vīo) ? thou Persian art-knowing (art-knowing) ?

uē bīzūl, uē bīzūl : (do) not fear (sing.), (do) not fear (plur.) mās Boīō-t lai mīlāhūt cīnūmās : I Cīlāsī-to much love am-making : or we may say mās hāvo cīnūmās : I much am-loving. In Leit. first sentence *bodo* should be *bodī*, fear. in the second we may say either *cīnūmās*, am-loving, or *mīlāhūt thēnūmās*, love am making, but not *mīlāhūt cīnūmās*, love am-loving.

thī stīa jēt hānū ? thy advice what is ? Leit. *kūnāo kūnū* means advice in the sense of moral instruction, Urdu *nāsīhāt* (nāsīhāt).

mīs tū-t kīzūnū (or kīzūl) cīzē-k pāghār'm : I thee-to strange (strange) thing will-cause-to-be-seen, i.e. show. kētē ? kōnū ? jēt zūl or kō zūl ? when ? where ? what manner ?, i.e. how ?

thī hāt pītē : thy hand stretch, or give me your hand. One would expect *tom hāt* corresponding to Hindi *āpñ hāt*, but in the 1st and 2nd persons the personal pronouns of the 1st and 2nd pers. may be used. *tomū* is also correct.

pālōlki, to hand a thing, hence give.

p. 44, col. 2.

mīyū-k thēt hām, well having-clono seize : hold it firmly. Leit. *mīsh hāke* is wrongly divided it should be *mīshīk*



(Lat. 10)

translate

in a good

sure effects at

tain high

and unshun

dearest full

past tense

give. 10

ordinary

omitted.

Another po:

I hungry

to thirst, der

ro bodu

very stupid

hō ne the,

call or make

but call,

cuk the,

ma lūstāki:

tains no idea

plete.

mā lūstāki

call or wake

tus bodu

why madest

late? Another

thou much late

tu khās

should be tu.

āgā tu khāfa

angry art if,

For avāzhēi

the verbs here

"when," not

the infinitive

p. 45, col. 1.

mās tu-t

tu kāryo ma

long. Leit.

with intrans.

thāi zārū

thāi māly

anlōsi krom

10. having-made, may be freely

10. make an adv. of night, good,

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

10. 10. 10. 10. 10. 10. 10. 10. 10. 10.

Cīlāsē-r bāyēn jāk bōdē yēgi hānē : Cīlās-in sitting (i.e. dwelling) men very independent are : for *bāyēn* we may have *bāyēnēk* : yēgi is used of the wild people down the Indus who are under neither the English nor the Afghans. *Leit. begerdēk* should be *bāyēn jāk*, two words.

kēsē-l ga mētrāni nē thēnēn, mārēn : anyone-to even kindness not they-do, they-kill. They show kindness to no one, but kill people. We might translate also mētrāni thōtki bādkī mārēn : kindness doing instead-of they kill.

ek mēslā-k begūn dok bīlo to, bytē gkī-l bēt mārēn : one man stranger meeting because if, all together having-become they-kill : if they find a stranger they unite in killing him. dok bōtki, to meet, be obtained : Hindi mīlān.

hīndī sātīkī jāk hīnū ? this of reason what is ? mās jāk dāsēd m or sū'yēn ? I what shall-know, i.e. how do I know ?

hīnē kuyā-jāk jāngūli hīnē, mīlī kēē-l nē thēnēn, hīr chūk āko mīkzān byga thēnēn : this village (or country)-of people wild are, other anyone-to not they-fear, every day selves among war they-make. They fear no one else and are always fighting among themselves. *ji dīshē r bōtki bīgnayē-r bōtki shīkēst khēyē* : that place-in much warfare-in much defeat they-are : they suffered a great defeat in the warfare in that place. *Leit. shīkēst dīgē* (for *dīgē*), they gave, means they conquered, not they were defeated.

p. 46, col. 2.

ma ki dīshē-l, jāk bēt lūzīgūn : I that place-to what having-become shall go ? how shall I go there ? *bēt* is not an affix of manner (as *Leit.*), it is the conj. part. of bōtki, become : but it gives an adverbial sense to an adj. or pron., as *jāk bēt*, how ? mīslī bēt, well.

bōtki kīhēn kīgūn hīnū, kāmna yūglā-āla kīgūn mīslī bēi : very bad work is, but if-wished God, work good will-become. Chāsta have no iden of the meaning of the Arabic words in *shar Alla* : they are a more pious phrase.

mīk-l dīn lūē, ma gūlls hīkūūs : me-to medicine make, I ill am : dīn thōtki, make medicine, treat medically.

sho-l mās thēm, vīkētki kōjī shīlān to, tūs mīk-l m : good I I will-make, but where it-aches if, thou me-to say : tell me where the pain is.

rīsh rītyo ma lātn kās : today at night (i.e. last night) I hot was (had fever).

kēl rītyo mī shāif āli : today at-night my fever came (I had fever).

līkī sē shīlān a : thy head aches ?  
chīlē-zl bīl : cloth-upon she-became. She is having her monthly period.

*palāni* in next sentence is a few, infin. of the Cīlās or Gūrēsī type : *palōtki* means inter alia, attach, and *palizlōtki*, be attached, including the conveyance of disease.

kēl bōshē-l jāk bīlēn khīgano ? today being-up-to to what medicine hast-thou eaten ? *kēl* bōshūl. up to to-day : khīgano, khēgano both right.

jēga nē khīgāūs : anything even not I-have eaten. tu dkrī bīzhāno : thou out art-going ? not consipated (as *Leit.*), but simply are you going to relieve nature ?

p. 47, col. 1.

nē bānd bīlū (bīlūn) : no, closed became (has-become), i.e. a motion will not come.

paloni, paljōki (Leit.) see paloni, a few lines further up : paljōki for palizlōtki.

kēl' shīlāni : eye aches : shīlān, shīlāni, are verbs, not nouns. kīu wāi, enough comes.

hīo dīr-dīr bīlū : heart palpitating became. chīkū bēnū : vomiting is-becoming (not has become, *Leit.*).

kkrtī, khīkzū : internal pain, itch. mīk-zl khīkzū hīnū, hīr chātk klāzhlōn : me-upon itch is, every day it itches. *Leit. kadī eyū* should be *khīkzhlōn*, one word. It is noticeable that *khīkzū*, itch, has cerebral

2. while *klāzhlōtki* to be itchy, has *zl*. mīlē, bādī, both dropsy.

pūlēlī, boil : pūslī nīkīkēlī, a boil has broken out. dōn, or dōnēk shīlān, tooth is-aching (shīlān verb, not noun).

dōnyē shīlānēn : teeth are-aching. gēst' dīzhōnēn : rheumatism are -falling : gēst', plur., rheumatism.

tshūpnōs, having-a-cold : ma tshūpnōs bīlūs : I having-a-cold became, I have a cold. *Leit. mūyē*, upon me, should be *ma*, I.

klūnū, nasal mucus : āsg, tears : āghl', eye : āghlīyē, eyes.

p. 47, col. 2.

kūnū bīlēn aē' : (this medicine bring. āgū kōjī (or kērtī) bīlī : finger (arced) became.

yo lrtān lūē : three parts make : lrtū by itself means half. ēē dūm klā : three times eat.

tūs kēlē lūē hīē mīslū māi bōshūē-l (hūn : thou thus do hand



not well be-  
wall.  
to-morrow  
having-been  
and got up  
sleep: him.  
buto dimduzi  
having-wash  
Leit. has on  
gi (or apē-k)  
become wa  
nounced bē  
used as an  
ā na bodu tātū, na bodu shiklū pi: water not very hot,  
not very cold drink.  
a curkū, na pazhū, na wōrū kha: not sour, not salt, not  
sweetest.  
Leit. tschitto, for cētū, means bitter, not sour.

p. 8, col. 1.

at āzē nē tharē, shukē chūrē: feet wet not make, dry  
leave: tharē be causal of thokē, used idiomatically for  
thokē, make. Leit. jargana, slippery: jargan means  
stumble, not slipping: thus jargan nē bē: he will not  
not let him  
able. Slippery: sāk bolki, tās bolki,  
slippery, used also of thing slipping out of  
cloud, or as adj. wet.

to auto to  
when), ma  
i (vi from  
cutting clot  
town says  
ne.  
tote the no  
mother.

girom valē  
respiration  
thi well wi  
tht. We u  
it. warete

to-be-brought, then thou God-of grace  
come: perspire well and you will be all  
have hō for nē, and gi for sālī.  
nērē.

rāt māi jū (or  
an (saina  
n- arently for

nā tū-t hō thān: nājē thee-to "O" is saying, he is calling  
you.

The next two sentences are the ordinary Muhammadan  
salutation in every country

p. 48, col. 2

tu allo mōhā, tu kōnyo alo? O good man, thou whence  
camest? (or āla in place of alā and mōhā in place of alo).  
jū (or nāzr) thā nou, gint āis: sir (sir) thy name having-  
taken I-came, i.e. on the strength of your name.

jēkrom giālo? what work with camest? gi is not "taking"  
(as Leit.), but a prepos. meaning "with" (instrumental).  
The meaning is what is your business?

mā-t kui lūk-āk (or āpē-k) mērbani thā: me-to land bit  
(a-little) kindness do: please give me a little bit of land.  
lēk means simply a bit of land, the size not being defined.  
For the addition of -k see Note, p. 82.

jū, dabūn, nāzr, all mean "Sir." dāhūn, is owner, hence  
also God.

nāk thāi adder thām: I thy service will-do. Leit. shenarj is  
apparently a misreading of shāri. shāri means "ser-  
vant."

mērbani, kindness. shāzde is not Gilgit. It is probably  
Balti.

rājyo shukar: rejas-of thanks.

nāmūs thēgū: good-name he-made (for himself). Leit. thea  
is imperative.

cōnāk from cōni, is Astōri, not Gilgit.

trād, trād-āk, half: sūrj trād-āk āj: the sun half came, i.e.  
it is midday.

sūrj khālāk āj: it is 8 a.m.

p. 49, col. 1.

dāzō bili, sūrj dāzō āj: midday became, sun midday came.  
There is no idea of "together."

sūrj pish'n bili: pish'n is the second time of prayer; the  
sun has reached this time. Leit. gives pish'n as "down."

It is the same as Panjabi, Urdu, Peshi. We may also have  
sūrj dīgār bili, the sun has reached the third time of  
prayer cūni pish'n, little peshi, about 1-0 p.m.: bāri  
pish'n, big peshi, about 2-0 p.m.

būr, setting: sūrj būr bili: sun setting became: the sun  
has set.

cāyē su khēn bili: women sleeping time became: so'ki,  
sleep. Leit. translation incorrect.

rāji trān bili: night half became: it is midnight.











be tolled (shell), he struck  
(thump, gong): cry (of anti-  
mat, neigh, mew, howl, roar,  
etc.); chatter, talk non-  
sense, bekiabhar bāghōlki  
talk deliriously  
bāskū, adj., more (in addition  
to what one has got), of.  
mūti, other: ek māz bāskū,  
one month more: ek rupai  
bāski, one rupee more  
bāspūr, grain for horses or  
cattle

bā - en. -āi, m., cooked rice  
bāt - m., stone  
bāt, adj., sharp (of sword)  
bātkūsh, adj., stony  
bāthā - yāi-yo, m., avalanche  
of stones, of himā  
bēthār-i, gen. yāi, f., bedding  
bāthū-i-yā, f., pebble: bāthū-  
yā dōlki, give divorce  
(obsolescent): man throws  
three pebbles on ground,  
and counts—ek, du, ch, bo!  
one, two, three, go! and  
the divorce is complete

bātkū - yā, unlit native lamp,  
candle, wick of European  
lamp  
bā' bā' - ā, f., stream  
bā' bā' - ā - āi - ā, m., calf  
bā' bā' - ā - āi - ā - yāi - yā, f.,  
female calf

bā' bā' - ā, f., hopping game  
(one foot held in hand,  
hopping with other): b.  
dōlki, play this game: b.  
lamōlki, seize foot prepar-  
atory to playing

bā' bā' - ā, adj., open  
bā' bā' - ā - āi - ā, m., wheel  
bā' bā' - ā - āi - ā - yāi - yā, m., leather purse  
bā' bā' - ā - āi - ā - yāi - yā, m., taja  
steward  
bā' bā' - āi, l i ac., cause to

also hāyon or ān b., set up  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk  
bā' bā' - āi, m., hawk

- biñ-ēsh -ēzhē' -ēzhū'i -ēzhū'o, f. or -ēshē' -ēghā'i -ēghū'o, f., kind of bird.  
 būm, gen. -ki, m., warthog  
 būnēr, f., name of district  
 būr hōhki, set (of sun, moon, stars) : būr hēyāvari (tr. aur.), v. est, the direction of the west  
 būrgāl -alē -alū-alō, or aṛki būrgāl, f., cloud, mist : g is sometimes g  
 būr-izhōhki-izhō'i-ihis (i long), f. hās, II, sink (of sun, moon, stars), also sink in water, etc.  
 būr-o, gen. -ē', name of village  
 būrōhki I, cause to sink (in water, etc.)  
 būrūsh -i, m., brush  
 bū sū-yu (sem. -i)-ē-ti-o, cat  
 būt -i, m., idol : b. hēt bhōhki, sit idle  
 būt -i, m., hool, shoe of European pattern  
 būū, adj., all, the whole  
 būy-ā-alē', f., earthquake  
 būyā' -ē, f., entirely, petition, request  
 būyōhki, I ac, weave  
 būzōhki būzhām gās, II irreg., go, walk : pass or circulate (of coin) : be satisfied (with word for hunger or thirst as noun.) *āṭi b.*, as company : āṭhē'i b., ascend : āṭū'i b., enter : āṭū b., go out, relieve nature : chl būzhi, early in the morning  
 cā, n. adj., f., cold : mā cā hīgās or mā cā tharēgi, I feel cold  
 ca, f., tea : kīrēzi ?, tea without milk : kīmbi ca, tea with milk

- chēhki, f., Chiral  
 chē-a-hi, f., story, narrative  
 chē-i -vē-yē-yo, f., little bird, (Hindi chiriyā), child's penis  
 chāi-shō -ē, f., teapot, jug for water or milk  
 chē -ē, f., pickaxe  
 chē, m. pl., some people  
 chē-ē-yo, m. pl., balances  
 chēk-tū, adj., blind  
 chēk-r -i, m., fork (for eating with)  
 chēkarōhki, I v. tr., show, I ac.  
 chē, dat. pers.  
 chēhki I, I ac, look at, inspect  
 chēkō'i, f., loin-cloth  
 chēkēk-tū, adj., dirty  
 chēkō -uv-i-uv-i-uvō, m., pen-knife  
 chēkūr -i, m., young man  
 chl, adj., adv., early : chl būzhi early in morning : chl mā, come early  
 chlāf, indecl. adj. prep., evident, visible, opposite to, in front of, māi golē chlāf, in front of my house  
 chlāk, adj., clever, smart, cunning  
 chlā -ōf -ē'f -ē'i -ō', m., lighted torch  
 chlū, adj., broad  
 chlū-ā-rf -ā'ki, f., breadth  
 chlūkh -kī, m., steel for striking on flint  
 chlūkhōhki -i, m., flint : see chl  
 cān -g, f., target : c. būy-rōhki, set, up target : cān-mā-i, gen. -iyki, f., target practice  
 chlānd-ā-kī-ā-i-ō, m., pocket  
 chlūf -i, m., three-legged iron stand for pots

## THE VOCABULARIES.

- cupē-i-yē, f., thin flat loaf : (Hindi *oṣṭāli*)  
 cāji thōhki, v. tr., massage (gen. of person)  
 cāpōhki, chew, masticate (esper. grain)  
 cāpāstē -yē (a as in French madame), m., janitor : Hin. cāpāstē  
 car, four : gen. carino : car-mōho, fourth  
 cār-, gen. -ki, f., grass, pasture  
 cārāp thōhki, I ac, cut  
 carūyo (a as in French machine), chiefly, gen. carhō  
 carūyomō hō, eightfold  
 car-izhōhki -i-izhē-izhū'ū, II, v. inter. graze  
 cārē-ū-ē-ti-o, m., spinning wheel, wheel, machine for sharpening sword (see grindstone) : c. katōhki, spin (note cerebral l and cf. Hin. kātān)  
 carhū'ū, adj., four cornered  
 carūmō hō, fourth  
 carōhki, I I ac, v. tr., graze, pasture  
 carōhki cārēi carū'dū, II v. inter. graze  
 carēhū'i, four-cornered  
 cāghm-ā-kī-ā-i-ō, f., spectacles  
 cāki, f., crack : c. pōhki, hōhki, v. inter. crack : c. būzōhki, do. of small crack : c. parōhki, c. harōhki, v. tr., crack  
 cāhī -ē, f., axe  
 cāi -yo, f., fine  
 cāū, adj., dumb  
 cāukidār -i, m., watchman  
 cē (ē), three, gen. cēinyo  
 cēi inter. go ! come along !  
 cēo-(i) -i-ē-i-o, m., field  
 cōi cā ē cō yai cā yo, f., woman  
 cāhyo, sixty : gen. cābio
- cēbyomō hō, sixtieth  
 cēmō hō, third  
 cōn't (ē), adj., slightly open or apart, espec. by accident (of door, board, etc.)  
 chlkarūt, adj., rough  
 chlāk, m., day : būr chlāk, every day, always : yarf chlāk, previous day  
 chlāt -i-ē-i-o, kid  
 chlām-ā-kī-ā-i-ō, brass brooch  
 chlāmūy-ē, gen. -o, m. pl., hair, especially a man's  
 chlū -ē, f., vomiting  
 chlū -ē, f., Jew's harp : the n is very short  
 chlūhki chlūngm chlān'gās, II I ac, send  
 chlāp dōhki, v. tr., print : chlāp dū, printed  
 chlū -i, m., waterfall  
 chlār chlār -i-ā-i-o, m., mountain : chlārī klāg, m., cave  
 chlūbū -vi-vē-yo, m., "kotal", mēvo police officer  
 chlārgā -i-yē, f., file for making teeth in saw : c. thōhki, to file  
 chlūu thōhki, I ac. v. tr. milk (cow, buffalo, etc.)  
 chlāf, f., key (e is ē)  
 chlē-(i)-ē, f., stair, ladder  
 chlōhki chl'jām-dū, II, be separated : see chlūzōhki  
 chlē-k, gen. -o, m. pl., dung (of man, cow, dog) : c. dōhki, pass dung  
 chlū-y-ē, m. (i is i long), garment, woman's long garment : in plur. clothes : c. klūhki, put on one's clothes : c. hāmāhki, clothe someone else : chlūzē hōhki, menstruate  
 chlīm-ū-ē, m., fish : chlīm'fāmūyēk, fisherman



sugar, qualitative alkali,  
sugar  
sugar-yeast, E. cup (of any  
material)

oigim, nly... on the day after  
to-morrow  
cipip-i -və-ŋi-vo. f., small rag  
pithi- -və. f., letter (apistle)  
tūtū, bitter

iz-i, m., thing  
od-o-ē, m., sarcasm, -coff-  
đi thirteen, gen. çoŋo  
cam cālis (3 sing. fem.).

çöl thirteen, gen. çoino  
çölki çam cāla (3 sing. fem.),  
v. int. bear child

domino, thirteen  
tuki, f., ascent  
kol-e-t-o, n., skin  
ondhi, fourteen: gen. con-  
dino.

condamining, fourteen  
 on tholki, steal  
 on, adv., on the fourth day  
 forward

vorit-ü -ē, m., thief  
vot-ē, f., blow: time (in 4  
times, etc.)

ūc-i-e, f, breast (right or left)  
 ūk, n. adj, silence, silent :  
 c. tholki, be silent  
 ūkānār-i-m, peach

ယူမာတ်ကီ-*é, f.*, young woman  
 ယူမာ-*gen. -ái, m.*, white lime  
 ယုယု, *adj.* (1st narrow), little,  
 small: ငုယု *မ*နီ, mother's

younger sister. father's  
younger brother's wife  
ürkü, adj., sour, acid (1st ü  
rather narrow): as 11., c. or

ātai c. mase, yest: c. haliŋān-  
 kī, m. leaved: c. haliŋān-  
 -i, m. tomato  
 ǔtū-it-yē f., spark (used w.  
 agārai, of fire)  
 ǔrū'-vi or -yi-vāi-vō, m.  
 point, summit

data (Jong), III, male of larval  
caste: Panj. kanykr  
dim. in the

dám, m. *at once*  
dám, m. *time, as in qé dām,*  
three times *with dām.*

many times  
lā mǎi - i, m., kettle drum  
lō mǐzh - āt - arē' - arē' i - arō. f.

adversity, trouble  
ian-á-á'yi-n' yni-á'yo,  
wise, wine man

store house  
lan-ū†-ū† uvā'i-urō, poma-  
grante

кору-й-ѣ, f., pinnate tree  
кору, m., bow for arrows  
кору, prep. (w. prep. case)

by side of, along, past  
 ár dāriṭ dā rāi dā'o, m.  
 door: in plur. houses: of

dāy, boys  
ār dūr bōlki, palpitate (said  
of his heart)

krab-i (i almost surd)-iŷe-  
iŷi -iŷo, f., cable  
fram thoiki, winnow

frān -ə'ə-i-ō, f., drum  
r-i-yo, m. pl., boys: sing. is  
shū'o or shūdāt: see dā'

r̥ɪ'ɪt̚ -lye, f., window  
 rɪnɐ, strange, foreign: d.  
 mɪnɔzɪ, stranger

rkā, rekvizīte, nerekvizīti

1 sc. rei, dat. pers.)  
ú, adv. prep., out, outside:

uzhólkí, relieve nature  
ú - gen. -yü, f., hunting:

untũm, adv., still, yet

...YE, III., CHIEF











- jākā- qe-si-o, f., remedy  
 tholki, treat medically, cure  
 jākā- gen. -ai, knowledge  
 diction, literature, learned  
 jākā- gīt, reward  
 imān- qe, f., religion  
 kpn "by the religion" (an oath)  
 inkā- gen. -ai, refusal, denial:  
 i, tholki, refuse, deny  
 insāf- gen. -ai, f., justice  
 ipār tholki, break a fast (at proper time, used of Muham-  
 madan rozn), Arabic ifār  
 irada, f., desire  
 ingā (tek, adv., on all sides, all round)  
 iḡān, f., sign: i, tholki, make sign, give hint (w. dative)  
 isambu- vi- vā-i-vō, m., ves- sel of lamp  
 iskā- e, f., wasp  
 iskā- qe, f., blackberry  
 iskrte m., advertisement  
 rhous: māt i, būzhān, I have diarrhoea  
 isptā- gen. -ai, juice of fruit  
 isptvū, tasty, delicious  
 istā-ā-ā- i-ā- i-ā- yo or -ō', m. and f., resignation: i, dolki, resign  
 itābar, same as itābār, q. v.  
 izāt, f., honour  
 izatā, m., angel of death (according to the Sins)  
 jākā- ā- f. (cerebral j.), grape  
 jādāt, f., property  
 jāgr-ā-ā- i-ā- i-ā- o, m., quarrel: j. tholki, to quarrel  
 jūhā-nnum- i, m., hell  
 jāk. gen. jāgō', m. pl., people: agent jāksē (y before sonant, k before surd)  
 jākun- i-ā- i-ā- o, m. (cerebral, j.),

- jalkhān-ā-ā- m., prison  
 jibegūn, adj., deceitful (also zhibagūn)  
 jil-ā- f., life, soul, etc., j. gñā-ēka mākāvik, angel of death (lit. life-taker angel): j. apōlki, rush at one to at tack one  
 jil bēi or zhil bēi, east  
 jil or zhil bolki, rise (sun, moon, stars)  
 jin- ā- f., row of objects (cerebral j)  
 jinu, alive  
 jip- bē-bul-bo, f., tongue (not used for "language")  
 jo or zho, prep., from  
 jolki jam or jpm jālus, II, be born  
 jōn- i, m., snake  
 jorōj- i-ā- vā- yo, f., apricot: see jui  
 jothi- i- vā, f., female para- mour  
 jōt-ū-ē-ā- i- o, m., chicken  
 jōz- i-ā- i- o, f., birch-tree: see jūst  
 jū' juē' f., salutation, Sir  
 jū- t- ā- f., louse  
 ju-ā-āi, gambling: j. dolki, j. khēi tholki, to gamble  
 juabz, m., gambler  
 jūā' b- i, m., answer: j. dolki, to answer  
 jūān, young (man or woman)  
 jū- i- vā- vā- yo, f., apricot tree: see jorōji  
 jūk, adj. and n., painful, pain: dim j. būli, body is aching: gālsē dim bodū jūk tharēgi, wound made body very painful  
 jūk- gen. -āi, m., wood  
 jul, f., consolation or soothing (only to child) j. tholki, console or soothe child  
 jum-ā-ā- ā-ā- f., mosque: see jūmāt  
 jūn- ā- f., red-billed jackdaw  
 jūram- ā- f., fine  
 jūrmān- ā- i-ā- i-ā- o, f., fine  
 jūt-, gen. -āi, f., short grass: j. nūli, grass-green  
 kā, kē- or kē- yē- yāi, -yo or -wo, grow  
 kābāz, in phrase ākū or āk k. bolki, die (lit. breath seized to-be, i.e. by God)  
 kābat- e, f., grave  
 kābatān, m., graveyard, cemetery  
 kābānā-ā-ā- i-ā- i-ā- o, f., pray- er-compass to show Qibla, of kūtibnāmā  
 kāg-, gen. -āi, f., grass  
 kāg tholki, I ac., scratch  
 kōfē, how much or many?  
 kōk' r- i, fem. -i- yā, mule  
 kōt- i- yā, f., Lucifer match  
 kōi, adv. prep., near beside, hence with  
 kōi- yā, f., scissors  
 kōtēl- i- yā- yā- yo, f., grass shoes, cf. kō [Webbiana  
 kōtūl- ā- f., Abies Pindau or knō'n- i- ā- i- o, m., carrot  
 kōlmi, ancient, long-settled  
 kāfā-ā-ā- i-ā- i-ā- o, m., fine for not observing time of prayer or fasting in other Muhammadan religious ob- servance  
 kāfās, f., cage (of every kind)  
 kāgūz- ā- f., paper  
 kāgūn- i- yā, f., widow  
 kāgūn- i- ā- f., m., widower  
 kāi' kā' y- ā- i- o, f., thought, desire; k. d'zholki, feel desire for (w. dat.) of thing desired  
 kāinvarj (rj surd) in what direction?











beauty: m'el-y'ré k'aryo,  
for the sake of adornment  
the (not name of village)  
m'iroki m'irig m'uñis to die  
m'el'k'ary mixed: cf. m'sóki,  
etc.

beauty: *mi-ne-yu-re karyo*  
 for the sake of adornment  
 (import name of village)  
*mi-roki mi-ri-ga-mi-ū*, to die  
 (misheard) mixed: cf. *mi-sō-ki*,  
 etc.

postpone, adjourn: (Urdn  
muḍṭṭi)  
mōḍṭṭārgā: -i. m., motor car  
mōḍṭṭa, fem. mōi, l. q. mauvo,  
q. v.

ing, denying: m. bolki,  
refuse, deny  
nurmũ - i, m., file (of iron):  
m. dolki, to file.



















cook : kē (nū, ii) chng to,  
for what (this, that) reason :  
jēk hūi chng to, because,

Click it, in, till

Clark, Fern, in dirt

lit. f. alive: f. thou, to  
 April

chuk-i, gen. -xi, f. snivn

or edible pine: see garóji,

**yūzī**  
**chūhū** (first in narrow) **chick**

thinn-e-f, pillar

2 ac. to whip

Thür. -Een -hi, name of village

on Indus below (Jhā  
hūṅ -ō -ī ur-ōi -ōni -orōi

m., hit in horse's mouth  
hürri-l-i-i-t. m., beak (ü is u)

long)  
huryôki, 11 ac, v. tr. open





## shows the low tone.

- abandon, phat thoiki  
 abate, tr. āpi thoiki: int.  
 āpi thoiki  
 abile, bāyōi (sit)  
 ability, hāvākt, f.: taufk, m.  
 able, adj. hāyēk: be a to, thoiki  
 about, concerning, kārjo,  
 hākt, both with gen.  
 above, hāzhe āzhe?  
 absence, leave of, yāzāt, f.,  
 chūi, f.  
 absent, be, use āzāz āzē, is not  
 here: hāzīr mīsh, is not  
 present  
 abstain from, akō' rāchōiki w.  
 jo, from (i.e. keep oneself  
 from): nē thoiki phat thoiki  
 absurd, fuzāi, hēvākt f.  
 absurdity, hēvākt f.  
 abundant, hūdū bō'du  
 abuse n. (= evil), shāyē  
 abuse v., ka'yōiki, shāyē doiki  
 accelerate, shāyē doiki  
 accelerate to, mīhazūr thoiki,  
 mīhōiki  
 account, mīyōkyēi tarikā,  
 rānīti tarikā  
 accept, see "accede to"  
 accompany, sāti hūzhōiki  
 account (story) cā'ga, f.  
 shift, f.: (financial), hāsāth  
 f.  
 accurate, see "correct"  
 accusation, tohmāt, f.  
 accuse, tohmāt goiki  
 acid, adī, cā'ika  
 accustomed, hē. adit thoiki  
 ache, v., shāyōiki  
 acquaintance, see "friend"  
 acquit, bāri thoiki: be acquit-  
 ted, bāri thoiki  
 acquittal, bāri, f.  
 across, pūr, re khū, in vari-  
 ous, see "do," "make,"  
 "work"

## THE VOCABULARIES.

- also, permissive tense, as  
 hāyōt, let him sit  
 allowance, rozinā, m.  
 almond, bādā'm.  
 alone, nāz, f.  
 along: along with, sālī, nālī:  
 along (bank of river) kārjo  
 alone, ēk bē (for bē?), ēk'fū  
 aloud, see "loud"  
 also, ga  
 alternation, hādī, f.  
 although, ākhānāt  
 altogether, khās  
 always, dēzgo, hīr chāh  
 am, hānūs  
 among, māzāh  
 amass, gā'i thoiki, jū'am  
 thoiki  
 amulet, hūmūt, m.  
 amuse, khūsh tharōiki: a.  
 oneself, tōmū hio khūsh  
 tharōiki  
 ancient, see "old"  
 and, ga  
 angel, in heaven, mīāyik:  
 on earth for man, fr'āhā:  
 a. of death, jil ghūyēk  
 mīāyik, his name being  
 izrāi  
 anger, rōs, f.  
 angry, rōs, khāfa: khūsh w.  
 negative  
 animal, hāwā'u, m.  
 ankle, gūhī'sū, m.  
 anna, ā'm, f.  
 annoy, tāhōiki  
 answer, jūāb, m.: v., jūāb  
 doiki  
 ant, phī'li, f.  
 anxiety, ānīhā, f., fīk'r or  
 fīkār, f., āghā, f.  
 anxious, ānīhā's, fīk'rān  
 any, anyone, anything, any-  
 where, etc., no special word:  
 either omit or use interroga-  
 tive w. gū, esp. in negative  
 clauses: e.g. kojū ga nūgh,  
 is not anywhere: kēi dīghā'  
 ga nē, not in any place  
 anyhow (without reason),  
 gūn  
 apart, yū'lo (u long and  
 narrow)  
 apparent (visible), hāt  
 appeal (legal) āp'ī, f.  
 appearance, form, āhākt, f.,  
 sūrt, f.  
 appease, āhākt  
 apple, tree or fruit, phūā't,  
 m.: Adāw'a a., mānī, dōdki  
 apricot (fruit), jorōji, f.:  
 (tree), jūi, f.  
 approve of, khūsh thoiki,  
 pīshād thoiki  
 are not, nūgh  
 arch, m., dāl m.: make a.  
 dāl phīyōiki  
 arise, phīyōiki  
 arm, āhākt, m.: arm-pit, gīt'ū  
 f armless, khūshū  
 arms (military), sāmō'u, f.  
 arrange, bāndīh's thoiki  
 arrangement, bāndīh's, f.  
 army, sī, f.  
 arrive, āghāōiki. Yāyōiki:  
 cause to. āghāōōiki.  
 āghāyōiki, āghāyōiki  
 arrow, kōn, m.  
 article, see "thing"  
 as if, yūnī  
 ascend, āzāh būzhōiki  
 ascent, cākt, f.  
 ashamed, see "shame"  
 ask, question, khōjōiki: de-  
 mand, hēchōiki  
 ashes, dā, m. (swet liquid)  
 ass, jūktū'u, m. (cervical?)  
 assemble, int. gā'i hoiki: tr.  
 gā'i thoiki  
 assembly, jūktū, f.  
 assist, āsīstānce, see "help"



- associate with, sobat thoiki: or use *erit* with: a. with oneself, see "mix"
- association with, sobat assuredly, certainly, often astonish, hira'nin thoiki: be a-sed, hairan bolki, takzhab bolki
- astonishment, hairan f. Astor (village), Astor f. attach (Urdu lagana) solki: be a sed, sacoli
- attack, m., hat, f., hamla, m.: v., hat or hama la thoiki: see jilt
- attempt, n., koshish, f.: v., koshish thoiki
- attend, be present, hazir bolki: a. medically, bilan thoiki
- attendance, in, hazir
- attention (care interest), parwa (thoiki)
- auction, liam, f.: v. tr., liam nunt; father's sister, phapit: mother's younger sister or father's younger brother's wife, cuni uia: father's elder brother's wife, bari ma: wife of brother who comes between father's or mother's eldest and youngest brothers is mazhini ma
- author (literary), likheyek, likhoiki
- authority, ekhtar: under a., tabdar: the authorities, sarkar
- autumn, sharo' m.
- avalanche, of stones, batha', m.: of snow, hnoat', f.
- avarice, tak'ma, f.
- awake, adj. shon, hushyar: v. tr., shon tharolki, itharolki: v. int. shon bolki
- aware, mufhum (i.e. known)
- axe of steel, f. (large) c. (small) thabzala, f.
- bachelor, ghone thitu
- back (part of body), pitha, m.: at waist, dalki, f.
- back (again), phare, phiri, vapas: see "behind"
- bad, khiron, kharab b. tem-per, khaci miraj
- bag, khulta, m.: large, dhallo: small, tinni f. see "basket"
- baggage, sabah, f., samán, f.: see "load" o porter"
- bail (legal), zamarat, f.: go b., zamarat ginolki or dolki
- balance (financial), baki, f.
- balances, cikat, m. pl.
- balcony, khidi' f. f.: see ver-andah
- Balistan, Palat, f.
- ball, thairi, f.: football, loti, f.: of ats and ghi, lotu m.
- bamboo, naglo, f.
- banjo, sika' r. f.
- bank driver, chup, m.
- banker, blazh ginayek
- barber, thakur, m.
- bare, nain: bareheaded, lutu: barefoot, nanu, nanu pa.
- bargain, sanda, f.: good b., misti sanda
- bark of tree, dilu, to remove b., dilrolki
- barle, yó, m.
- barren (of tree), shonú: (woman) shoni: (land), khakou (i.e. bad)
- basin, cilamci, f.
- basket, kneri, f.: big, thalyó: small, tuni, see "bag"
- battle, biran, f.
- bat (animal), talat'pan, or more accurately, shoma'i talat'pan, m.: see "fox, flying"

- bazar, bazan, f.
- be, bolki, asolki
- beck, thumfuta, m. (middle u long)
- beam of wood, bol, f.: kari, f.
- beans, French, zabun, bear, m., le (h), m.
- bear, v. endure, thuloiki: b. child, colki without object: or thoiki w. word for son.
- daughter: oary, hun thoiki
- beard, dai, f.: see "have"
- beat, sholki, zanolki: w. whip, thurta' dolki, thur gi dolki
- beautiful, minel'u
- beauty, minel'art, f.
- because, ansei kar'yo (lit. for this reason)
- beckon, vavoykoy, yabara dolki
- become b., bolki
- bel (native), khak, m.: Euro-pean, palan', m.: cross
- piece of wood at head or foot of b., huna'ris: see "foot," "head": torrent
- bed, ga, m.
- bee
- before, adv., prep., mughó: adv. mughot
- begin, solki, shuru' thoiki, lamolki (lit. seize): intr. shuru' bolki
- beggar, fakt'r. m
- behalf: on my behalf, inki bagó: see "for," "sake"
- behind, adv. prep. phatu: adv. phatut
- behold, see "see"
- bell, gari, f.: toll b., basholki: be tolled, basholki
- below, khiri: downwards, khiri'ni khin
- belly, der, f. (surd r.)
- beloved, shidaktu
- belt (cloth), dala bolki, f.
- bellyth, see "belly"
- bend, v. tr., kolu thoiki: w. int., kolu bolki bend for prayer, kolu bolki
- beseech, minat' thoiki, minat-minat, f., min'zaci, f.
- beside, kaci prep.
- betray (take something by deceit), halyolki
- betrolhal, hat, f. (surd r.): harkat, f.
- bet, n. (stake in game), haly-bont, f.
- between, unza
- beyond, par, par bet, ruvi, re khin: also phatu, as sei kuye zlophatu, beyond our country
- bier, tabut, m.
- big, burli
- higness, harit, f.
- bind, ganolki, tak thoiki
- birch tree, jazi, f.: birch bark, jist, m.
- bird, hiri m., jangvák, m.: little b., oai, f.: special names are upuki, f., kes-trel: khangul', f., black
- throated ouzel: khakve.
- eagle: kunli, pigeon: kofi kunli, f., dove: juo, f., red-billed jackdaw: uskur, f., kind of chat: kakis, m., chakor: bulbul, f., bulbul: bayol, f., hawk: bizi, f., hawk: les, f., peahen: hiri'ciu, m., f., sparrow: gun, f., quail: shunl'ter, m., wren: khat'u, m., vulture: other names are bul-esh, f.: roz, m.
- bird-day, jalu daz, m.
- bite, jin thoiki (cerebral j): (in sense of Panjabi cább-

- nā, cat such thing as grain)  
 capōki  
 bitter, of oil  
 black, kinu  
 bladder (for swimming), mky-  
 fi  
 blame, v.: (ohmā' thoiki, or  
 use word for fault, kūnā'r,  
 f. galat', f. blameless, use  
 jek kusir nūsh, there is no  
 fault)  
 blanket, kinnā'li, m.  
 bleak, bashoiki  
 bless, bhārit' doiki  
 blessing, bhārit', m.: (fāz), f.  
 bleed, lel vayōki, lel nīkūn-  
 yōki w. name of part, as  
 āgū'et, of the finger  
 blind, sevā, cak'k'ā  
 blister, phio piis, m.  
 blood, lel, m.  
 blossom, phinnar, f.  
 blow, v. (with mouth) phū  
 thooki: (of air), vayōki  
 blow, n. eqi, f.  
 blue, mlu: light blue. sky  
 blue, āgāi nlu  
 blotting paper, sāicūl, m.  
 blunder, gūq'it', f.  
 blunt (not sharp), phki  
 board (wooden), bīk'ā, m.  
 board, phuklu, phukēk',  
 cūl'ā, cū'ēk'is  
 boat, kishā f.  
 body, dīm, m.  
 boil, n., pu'āli, f.: see "break  
 out"  
 boil v. tr. (used of liquids)  
 kiyōki: int. b'ri vīyōki:  
 see "cook"  
 boll, n. j'āi f. (ū long): iron  
 b., dīmā'r i nū. cūnā'r' i nūdi:  
 wooden b., jūkai nūdi: v.  
 tr., nūi doiki, ūdi goiki  
 bone, fīi f.  
 book, kinnā h. f.
- boat, hūi, m.: see "shoe"  
 bookmaker, ser "shoe  
 maker"  
 bootlace, phikrū, f.  
 born, be, jōiki, zhōiki  
 borrow, āg āōiki: see "debt"  
 bottle, bātē  
 bottle, bo'āi, f.  
 boundary (in field, etc.), dir.  
 f.: bhā, m.  
 bow (for arrows), āfānt m  
 box, āhūdā' f.: bhārik' m.:  
 (small), dābā, m.: dābā, f.  
 boy, slūto āhūdār  
 bracelet, kāvū, m.  
 brain, mā'ā, m. [sōli, m.  
 branch, bhāku, m.: (small),  
 brass, hūy'ā, m. bhā'ā, m.  
 bādur: see "converge"  
 bray, see "cry"  
 bread, tiki, f.: (cappati) capāi  
 f.: whenāen h., kēsā, m.:  
 non-whentā, lōlōpū, m.:  
 unleavened, slūāke (ndj):  
 leavened, cūrkūi (genit.)  
 break, v. tr., phinnōiki: bāt  
 thōiki, kēp thōiki: b. in  
 pieces, tēro tēri thōiki: b.  
 fast (at proper time) tēnār  
 thōiki: v. int., phinnōiki:  
 break out (boil, eruption,  
 disease), nībhayōiki  
 breadth, cūvā'r f.  
 breast, esp. woman's, cūci, f.:  
 see "chest"  
 break, sū, f.: hū, f.: breath  
 leave body, die, m. kēbhāz  
 boiki, sāvū kēbhāz boiki  
 breathe, sū vīyōki: hūst  
 thōiki: breathe hard, be  
 out of breath, sū sū thōiki:  
 hūst hūst thōiki: see "sigh":  
 i in hūst is (ī long)  
 bridged (hung up, rear), ūnyōiki,  
 fāchōiki

- bribe, hū, f.: ēshvā' f.  
 brick, hā'it', f.  
 bride, hā'it', f.  
 bridegroom, hūyō' m.  
 bridge, sū, f.: ropā h., gā, f.  
 bridle, gū, f. (ī long): leather  
 halter, bhā'gō, m.  
 bright (colour, light, star),  
 ānū, sūānū  
 bring, valōiki, āōiki, āōiki:  
 b. up, ūnyōiki  
 brinjal, mōrū bhūgū, m.  
 broad, cūg  
 bronze, lōiyu rīf, m.  
 brooch (of brass) cūhū, m.:  
 brooch (of pearl), sūā'it',  
 f. (of mother of pearl), sūā'it',  
 f.  
 broom, kēvō'shī, f.  
 brother, zā: sister's husband  
 zhanō: wife's b., āhū'rī:  
 brothers and sisters, zāsā,  
 m. pl. full (brother) h'zā'it'  
 (zā)  
 brow, gūgū  
 brush, būrūsh, m.: v. tr., kīnā's  
 thōiki  
 buckel, pāi, bhā'it', f.  
 buckwheat, gūā'rī, f.  
 bud (closed) sūhū'it', m.:  
 (slightly open), hūrok hūgū  
 sūhū'it'  
 buffalo (male), sūānū, m.:  
 (female), mānū, f.: b. calf  
 (male), kū'ūo; (female),  
 kū'ūi  
 bugle, tū rīm, m.: b'gū, m.  
 build, doiki w. word for edifice  
 as object  
 bulbul (bird), būbul, f.  
 bull, dōng, m.  
 bullet, d'vī, m.  
 bundle (of various things,  
 cloth, etc.) bukelā, m.: (of  
 wood) hā'r  
 Buner, (distriet), Būnār, f.  
 Bunj, (village), Būjā, f.
- burn, v. tr. (light lamp, fire,  
 burn wood), būpōiki: (burn  
 wood), dā'vōiki: set fire to  
 house, gō'ē'zli āgār sōiki:  
 v. int. āgārōiki: to be  
 alight, burning, hūpizhōiki  
 Buru (village), Būro  
 burrow, n., hā'ōl, m.  
 burst, v. tr., phāyōiki: int  
 phāyōiki, phāzizhōiki  
 bury (person), dāfu thōiki:  
 (conceal) kīhō'it'  
 busy, mēlēgūl, konēzli sūō'r  
 on some business, jek  
 konēzli  
 business, lōm, krqm, m.: see  
 "busy"  
 but, conj., jēkū, kūmā,  
 mīgū'r, vīā'it'  
 butler, gū(h) f.: buttermilk,  
 māit', m.: see "ghi"  
 butterfly, phā'ōi, f.  
 buttermilk, see "butler"  
 button, tūk (h), m.  
 buy, gūc gūō'it', sometimes  
 gūc doiki, i.e. pay the price  
 by: beside kēci: by means  
 of, gī: by (of agent), use  
 either active construction  
 of verb, or passive par-  
 tiple w. agent, as mīi  
 mā'ūs mīi, what was said  
 by my father  
 cabbage, gōhī, f.: lānd gōhī,  
 f.: see cauliflower  
 cable, dīk'ābi, f. (ī in half ānū)  
 cake (leavened, not whenāen),  
 tōlōpū  
 cage (of any cage), kūfīs, f.  
 calculate, kūhāzā thōiki  
 calculation, ānūhāzā, m.  
 calf, bhā'shūr, m.: (female),  
 bhā'shūrō'ī  
 call, n., hō: v. hō thōiki  
 camel, fīh, m.  
 canal, dā'ā, f.



- can, see "able".  
 candle, bēti, f.  
 cannon, tūp, m.  
 cap (Šipā', for wearing), khōi, f.  
 care, n., shōn, f.: take care!  
 chain, thāi khārdac!  
 carpenter, sātrānjī, f.  
 carpenter, thāqon': female of same caste, thāqonōi  
 carriage, tūmtum, tāmtāmá: tonga, tāngá  
 carrier (porter), barā'li, m.  
 carrot, kaqūn, m.  
 carry, hūn thoiki  
 cartbridge, karūshī, f.  
 case, in au' (without special purpose), gu eu (adj.): in that case (inferential), to, ho  
 cash, nakād, m.  
 cast, v. tr., phāi thoiki: cast away, phāt thoiki  
 castrated, knstī' (h)  
 castle, see "fort"  
 cat, būghu: female. būghī catch, lamōiki  
 cattle, gō dōnc, m. pl. (sheep and goats) kq, m. pl.  
 cauliflower, phul gobi, f.  
 cause, sē'bab, f.  
 cave, khq, m.: chāhāi khq, m.  
 ceiling, tāl (l liquid)  
 celebrated, māghur  
 cemetery, kāhāristān, m.  
 centipede, gūlaq, f.  
 centre (of circle) trān māghā  
 certain, a certain one, fālāni certainly, thāt's so, sūq  
 certainty, yaktū, f.  
 certificate, sāstīkāt, f.  
 cessation from work, chūti  
 chaff (from corn, etc.) grūp, m. pl. (also sing.)  
 chain, shāhāli, f.  
 chair, kursī, f.  
 chalk, shēi māti, f.
- chamber, got, m.: oilūn got, m.  
 change, v. tr., badal thoiki  
 chapel, tsapōi, f.  
 chapman, tsapchāi, m.  
 charcoal, kār, f. pl.: one piece, kār, f.: piece still burning, kār, m.  
 charity, alms, niā'z, f.  
 charm, n. (to be worn), tūmār, m.  
 chat (bird), tsakūr, f.  
 chatter, boshōiki  
 cheap, āpi gāoi  
 cheat, v. tr., thāzi doiki, firāb' doiki: n., (mān) thag: see "deceive," "deceit"  
 cheek, hārōm, f.  
 cherry tree, buq (h.), m.  
 cheese, hāmōi, f.  
 chest, tūtrū, m.: see "breast"  
 region, hāi gutūti, f.  
 chew, capōiki  
 chicken, jōtū, m.  
 Chilas, Ollas, f.: native of C., Boiō', Ollasī, m.  
 chimney, piece (and fire-place), bokhāri, f.  
 chin, chom, f.  
 Chitral, Chāpā', f., [sort out]  
 choose, tal thoiki (also means cigarette, sūg rēt, f.  
 cinder, kāy īi black, kārū if burning  
 cinnamon, dālcin, f.  
 circle, būd'rū, m.  
 circulate, of coins, see "coin"  
 circumsise, bismōn thoiki  
 circumcision, bismōn, f.  
 city, shāihar, f. (short)  
 civet, miltshir, f.  
 claim, n., davāi, f. (esp. legal)  
 clarionet, sūrūnā'i, f.: tūtāk, f.  
 claw, āgūi, f.: whole set of claws, pūnjā,

- clay, sum, m.: pale: ol ued, māti, f.  
 clean, not dirty, sāt': cere-  
 monially an, pak: see "holer," "pure"  
 clever, āng, cājak: a piece of work, āng hīkmāt, f.  
 climate, āb hāvā, f.  
 climb, uichawōiki  
 cling, l's boik  
 clock, gārī, f.  
 clod (of earth) m thū  
 cloth (n. tūn f) chān  
 (pattu) rīd, m.: hintz rū  
 (out), phurāngī, f.: see "clothes"  
 clothe (oneself), chile, banōiki: (someone else), chilē bann-  
 roiki  
 clothes, chūle, m. pl. single garment, chūle, m.  
 cloud, azū, m.: būrāl', f.: dum, m.  
 club (iron) dēfus, m.  
 cluck, v. i. at time of laying eggs, kūt thoiki at other times, bābōiki  
 coal, burning bit kārū, m.: not burning, kāq, f.: see "charcoal," "cinder"  
 coarse (of cloth), phātōru  
 coat, kōt, m.: see "shirt"  
 oo of maize) gārōlu, m.: with raus off, shātūi, f.: see "oar"  
 oo web, talbūrāi hādō', m  
 oo k, kōnkorōcu, m.  
 cocoanut, khōpa, m.  
 coin; no generic term, see "rupee", "anna": ass. cir-  
 culate (of coin) būzhōiki, vāyōiki  
 cold, adj. shūdālū: of food. shātāwū: I feel c., mā pā  
 bigās, mā cā tharē gi: gāmūk, ice, also used, as māi hāti
- glānā' bigā, my hands are ice, very cold. glānā' gāmūk  
 bādū. āki gāmūk bāi, the bread has b a me cold  
 shāzb gāmūk bādū, shā  
 gāmūk bāi, the vegetables have become cold: see next word  
 cold, h vīng a, chupnōs:  
 catch c., chupnōs boiki  
 collect, gārī thoiki jāna  
 thoiki: be c-ed, gārī boiki  
 jama boiki  
 colonel, sio fāat, sio boro, sio  
 colour, rōh, m.: various-  
 coloured, rōh  
 comb, n., kōnyā f.  
 come, vāyōiki, yāyōiki: a.  
 out, nikhāyōiki, (of nail,  
 sword from scabbard) tās  
 boiki: come along! qā! see  
 "emerge"  
 comfort, madāra, m., dlāsa,  
 m.: (for child) jū, f.: v. tr.  
 madāra doiki, dlāsa doiki:  
 (child) jū thoiki  
 command, n. bāndējī, f.:  
 hūkām, f. v. tr. bāndējī +  
 thoiki, hukām thoiki  
 commend, see "praise"  
 compass, n. kūtūbnamā, f.:  
 (for Muslim prayer), kitbā-  
 nāmā, f.  
 complaint (legal), ārzi, f.:  
 bring c., ārzi doiki  
 complainant, mudāi +  
 complete, pūru, tāmā m  
 conceal, khātōiki: see "hide,"  
 "bury"  
 conceit, mīstikhō'ri, f.  
 conceited, mīstikhō'r, nīls  
 concern: thāi anīsh jek hānū?  
 thy this-in what is, what  
 business is this of yours?  
 thāi jek tāluk hāni? (same  
 meaning)

- concerning, prep, hāker with  
gent.  
condiments (for food), masala,  
f.  
condition (state), hāl, f: hālāt,  
f.  
conduct (cause to arrive),  
yāyārōlki  
ughayōlki  
cone (pine or fire) āyay, m.  
confess, munōlki, f: ān,  
confidence, yāhār, f: āyār,  
f.: see "depend"  
confront, mūlābān thōlki  
connection, see "concern."  
"concerning"  
consider, see "regard" think "  
consideration, see "partin-  
ily"  
consolation, see "comfort"  
console, see "comfort"  
conversation, mōlkl, m.  
cook, v. tr: in pol, ranōlki  
(Panjahi rōnhiñ): int.  
razhōlki (Panj. rājhāñ):  
cook bread, etc., pazhōlki  
(Panj. pākāñ), thōlki: int.  
pāhōlki (Panj. pākāñ):  
cooked, rādū (in pol), pākū:  
undercooked, āmū  
cook, n., hākrī, m. (f is long),  
līkī thēyōlki, līkī thōlki:  
(European's), khānsāmā  
copper, jōyō rīf m.  
copy v: writing, mākīl thōlki:  
other things, pākū'ū bōlki:  
n., mākīl, f.  
cord, see "rope," "string"  
cork, n., lōrī, f.: kāk, f.  
corn, n. (on food), mūnyārī,  
f.: see "wheat," etc.  
corner, shīrīf, f.: four cor-  
ners, carahūtī, carhī'ū  
corpse, kīyū, m. [sāyay  
correl, māj, mājū, pīrū,  
nost, see "price"

- oak, khāyās, f.  
ough, klu, f.: v., klu thōlki,  
klu wāyōlki  
count, kalyōlki  
counterfeit khōlū: c. rupee  
khōlī rūpī  
country, kūtī, f.: mīlk, f.:  
native c., above words and  
wātū, f.: wātūñ, f.  
courage, mūshāfī, f.:  
"brave"  
court of justice (local), tash, f.  
cousin, use "brother."  
"sister"  
cow, gō, f.  
cowherd, mīyālū  
cowlhouse, gūyāl', f.  
crack, n. cēt, f.: v. int., cēt  
pōlki, cēt būzhōlki: (or  
larger c.), cēt bōlki: v. tr.,  
cēt parōlki, cēt hācōlki  
craft, see "trade"  
craftsmanship, hūmkr, f.  
crawl: (general), khās būzh-  
ōlki, dāt būzhōlki: (of  
child), dāt dōlki: of snake,  
sūāk būzhōlki: of man with  
no legs, dāt būzhōlki  
crean, shāmāl, m.  
create (of God), dūyōlki  
prida thōlki  
Creator, prida Thēyōl  
creditor, kētz gūyōlki  
creep, see "crawl"  
crickeel (game), kīrkl, f.  
crocodile, grāt, m.  
crooked, kōlū kārū  
crop, harvest, fēl, m.  
cross, v., tarōlki, ll, tarzhōlki;  
ll: also words for "across"  
or "beyond" with būzhōlki:  
take across, tarōlki, f  
crow, n. (bird), kē, m.  
crow, v. (of cook), bāñ dōlki,  
hāñlōlki: n. (cock-crow),  
bāñ, f.
- crowd, bōlū with word for  
people, men, etc.  
cruel, hārīm, hākrī  
cruelly, bārīmū, f.: bēkrī,  
f.  
crumb, (bit) phūk, m.  
crush (both literal and of  
oppression), nōlki: be c. ed,  
mēzhōlki  
cry, rōlki: of all animals,  
bāñlōlki  
crystal, bīrār  
cubit, hīt, m.  
cunning, calak  
cup (of whatever material),  
cūt, f  
curdle, see "milk"  
cure, v. tr., mīstū tharōlki,  
bīñ thōlki, hāj thōlki: see  
"treat"  
curse, anrēl, hānt: curse  
you l tūl hānt hōt  
cushion, pārdi, m.  
cushion (for head), onokī, m.:  
(for chair), khūpācā, m.:  
small razai for ground,  
khīrīkī, m.  
cousin, col, f.: adit', f.  
cut, v. tr., cūtrp thōlki, thr  
thōlki: split, cāhr dōlki:  
cut in pieces, lāro tārī  
thōlki  
damage, mīksāñ, f.  
damp, āyū  
dance, n., mīt: v., mīt dōlki  
danger, dangerous (leak),  
bīzūl'ī  
Dard, see "Sina": the root  
"dard" is not used in  
Giltit  
dark, darkness, fūyūñ, m.:  
dark half of lunar month,  
kātēf, m.  
date (in calendar), tār'kl,  
tār'kl, f.: what date?  
kōāñ tār'klh?
- daughter, dī (h, j), f.  
dawn, hīgēko sūñ, m. (morning  
light): day is dawning, sūñ  
būñ  
day, dēz, m.: cēt, m.: mid-  
day, dēzō, f.: half a d.  
bīñ sūñ, f.: see "tomor-  
row," "yesterday": every  
day, hār cūt, dēzgo  
dead, mīñ  
deaf, kūtū  
dear (beloved), shīdāyū: (in  
price), bōdī grā cēt  
death, mārūñ  
debt, āy, f. (ū is ū long):  
kētz, pāy d., āy mūzhōlki  
or dōlki  
debtor, āsār'rañ, m.  
deceit, dōkhā, f.: frē'ū, f.:  
līkēf, f.  
deceitful, jhōng'ū zhōng'ū:  
hīl'ōlki  
deceive, hīl'ōlki: any word  
for deceit with dōlki  
decide, fāstlā thōlki  
decision, fāstlā, m.  
decline, see "refuse"  
deep, grāt'ūñ  
deer, mār'yāñ, m. (markhor),  
būñ, m.: others, ūrūñ m.:  
kl, m.: rōz, m.  
defeat, n., shīkēt: be defeat-  
ed, shīkēt khōlki  
defeat, n., kāsī, f.  
defendant, mūdāñā, mūdāñā'ī,  
m.  
deformed (without one or both  
hands), khūyū  
defrauder, lūg, m.  
dejected, gūngūñ  
delay, n.: delayed, adī, cūt  
(adj.)  
delicious, āspā'ū, mīzādār.  
yap'vū  
delirious, hōkhāñg bāñlōlki  
(i. e. talk deliriously)





equal.	sinār',	pkū'iū,	fair (weather), skā : n., bēzi, f.
error.	lkrābār	pkū'iū,	fair, pkū'i, f.
error, this, f. :	kisān', f.	fakir, fākir, m	fakir, fākir, m
gkūti, f. :	see "fault"	fall, dīzhōki, tām bōki :	from
escape, mōchōki		a heigh, nīn būzhōki, nīn	
estimate, kōdān, m.		vīyōki :	see "slip."
Europe, see "England"			
European, see "Englishman"			
even, ad'v., ga			
evening, m., m. :	in the e,		
ever, kārē' :	in neg. sentences,		
khā, kārē'			
every, hār :	everyone, hār ēk :		
everything, hār jek			
evident, gkūti			
evil, ad'.	khā'cū, khā'cū' :		
see "sin" :	error, "fault"		
ewe, ēzū, f.			
exactly, as in exactly three,			
example, nāmūn, m.			
(pattern),			
except, prep.—jo bāgnir',—			
to om			
exchange, lūnki (hōki, dūm-			
varōki			
excuse, zarī, f.			
exhausted, jōki, somōki			
expect, mūd' (hōki			
expectation, mūd' f.			
expl', mīkhōki, kharizh			
hōki			
expensive, bōd gōgi			
experience, dūstū,			
explain, pū'zūhārōki			
extraordinary (strange),			
kūhō, hāh			
eye, āchī, f. :	kāl', f. :	eye-	
brow, āchīōf, āchīōf, m.			
pl. : eyelashes, kūnō, m. pl.			
(single, hār, kūnū, m.) :			
eyelid, āchīnū, āchīnū, f.			
eyesight, rēkū, m.			
face, mūk (h), m.			
faint, sūe bōki, bēhōsh bōki			

fair (weather), skā : n., bēzi, f.			
fair, pkū'i, f.			
fakir, fākir, m			
fall, dīzhōki, tām bōki :			
from			
a heigh, nīn būzhōki, nīn			
vīyōki :			
see "slip."			
false, falsehood, khālē', gkāt :			
false (of man) khālēki :			
not genuine, khōiū (esp. of			
coins)			
family, sūpūyā'r, f m.			
fan, fā'fā, m.			
famine, kōnō, m			
famous, mīghār			
far, dār			
fare (price of ticket, etc.),			
kīrūyā, f			
farmer, gūstū, gūstū, m. :			
kramōnū, m. :	zāmīnār, m. :		
f's servant for burning on			
and off water in fields,			
zātū, m			
fast, n., rozā : v. int., rozā			
gīnōki :	and a f. ad. proper		
time, īptār (hōki) :	see		
"quickly"			
fat, n., mī, f. :	ad. lūlū (first		
n narrow)			
fate, kīnūf, f. :	nīqūp f		
father, māhū, m. :	lāhū, m. :	f.	
in law, shār, m.			
fatigued, bō, somōki, pōki			
fault, kūsū'r, f. :	āh, f. :	khā'ā,	
f. :	gūlāh, f. :	see "error"	
fear, v., būzhōki :	be startled,		
ār bōki : n., see "danger"			
feast, zūfāt, f.			
feather, phūgū' (h), m. :	see		
"wing"			
feed, kīnvarōki :	see "rear"		
female, āgōi			
fence, shātūyū, m.			
fever, shāt, f. :	gōf f., shāt		
vīyōki			
few, āpō			

field, qēō (h), m. :	bā'ri f.		
fifteen, pānzāki :	fifteenth,		
phāzānū'no			
fig, dīyō ga dāi :	fiftieth,		
dīyō gū dāmōnō			
fig, plāk (phēg), m. :	fig-tree,		
phāgī'qū, m.			
figh, kūl. f. :	bīgā', f.		
(battle) :	see "quarrel" v.		
bīgā' (hōki (in battle) :			
kūlī bōki (quarrel)			
file (iron), n., mūrū', m. :			
(for making teeth in saw)			
chīgkī, f. :	v. tr. mūrū'		
doth, chīgkī doth			
fill, see "full"			
find, see "obtain"			
fine, n., chī, f. :	jū'ran, f. :		
jū'ranā, f. :	(for missing		
fast or prayer), kīfān			
fine (weather), bēzi, f. :	ad.		
saā (i.e. sky clear)			
finger, āgū, f. :	middle f.,		
māzū'nī āgū :	little f.		
khēl, f. (khēl is an ad.)			
finish, phās (hōki, bārōki,			
khānūm bōki, phās bōki			
khānūm bōki, phās bōki			
fire, āgā'r, m. :	set f. to (house),		
(gō'ē'zū) āgā'r	gōki : fire		
(gun, etc.) trū (hōki,			
vīōki :	fire-place, phūpū,		
m. :	bokhārī f		
fire, phūnō : f. of all, bāt			
to yur			
fish, chī'mū, m.			
fisherman, chī'mē lā'mayēk			
five, mūshk, m. :	mūh, m. :		
strike w. fē, hūt mūh thēt			
doth, or (instead of doth)			
stōki of zāmōki, al w. 2			
ad.			
five, pōi :	gīlū, pōmō'no		
flag, k'kū, f.			
flame, gū, f.			
flax, hūmūn, f.			

flax, hūmūn, f.			
flaw, pūzū, m.			
flint, cāmāk bā, m.			
flood, sk, m. (saur r), also			
means "lake"			
flour, āg, m. pl. :	ball of f.,		
lōū, m.			
flower, phūnā', f.			
flute, tūū, f.			
fly, v., bār doth			
fly, n., mūst, f.			
foal, fāgār, m. :	f., do.		
foam, f'gū, m. pl.			
fold, v. tr., ākūōki, kār			
hōki :	fold, n., kār, f.		
see "wrinkle"			
following (next), phāt'nū			
foolish, tāvātū, bāvātū,			
bē'kūl : f. mātār, abou			
mor, m. :	see "mad"		
foolishness, bāvātūf, f.			
foot, pā, m. :	f. of mountain,		
tree, pillar, etc. gūhū'n, m. :			
(of 12 inches) fū, m. :	on		
foot, pādkūl : a fool-rule,			
dūtiā, m. :	f. of bed,		
phōnt, m. (see "leg") :			
cross piece of wood at head			
and foot of bed, hūnā'fū,			
m.			
football, lōj, f.			
for, kārō			
forbid, mūyā (hōki)			
foribly, shūt gī			
ford, wāgāt f. (also means			
stream)			
forehead, mūū, m.			
forest, jēl, m. jūngl', m.			
foreign, bēgūn, dānū : see			
"strange"			
forget, amūghōki :	he forgot		
me, mīl kāmū'ū			
forgetfulness, kāmūyār', f.			
forgive, bīkūsis (hōki : bōhōl			
hōki (only of God)			
forgiveness, bīkūsis, f.	[m.		
fork (for eating, etc.), cūkār,			



- form, sunav f. : shawl f.  
 former, yarv'ku, unquino,  
 vav, unquino  
 forth, dōk, m.  
 forty, shūyo : fortieth, shūyo-  
 mōn  
 fortune (fate), narv'p, f. : kō-  
 māt, f.  
 foster mother (wet nurse)  
 unli' uā : her husband is  
 unlu' uāly  
 foundation, khurō, m.  
 gabū'n, m.  
 four, car fourth, caru'no  
 four cornered, caru'vū, car-  
 shūbi  
 fourteen; coudāi : fourteeneth,  
 oondkūnōno  
 fowl, see "hen"  
 fox (flying), tal'pān, m.  
 fox, lōq, f. : flying fox, tālā-  
 pān, m.  
 fraud, thagi, f. : see "deceit,"  
 "deceit," "defrauder"  
 free, azāt : without payment,  
 sū'ou  
 freeze, gūmuk' baghōlki  
 fresh, tāz  
 Friday, shukūr  
 friend, shugulū, m. : dōs, dōst,  
 m. : ashvā, m. : yār, m. f.  
 friendship, shugulvār't, f. : so-  
 wki, f. : shugul'ā, f. : so-  
 dost(h), f. : ashvā't, f. :  
 tatāi, f.  
 frog, māhū'kū, m.  
 from, jo, zho  
 front, m, mūchō : in f. of,  
 yār, mūchō : chā't : front,  
 adj., mūchūnu  
 frost, kāti, f. : gūniuk', m.  
 fruit, mevā, m. : phamāl (in  
 Gilgit this means only dried  
 fruit) : fruitstone, hāp' f.  
 fruitful (of rice), pavē't  
 fall, shak : fall, v. tr., pūrōnki,

- gold, solh  
 goldsmith, sonvār't, m. : zāg't,  
 m.  
 good, gūti, f.  
 good, mōgu, shō : of coin,  
 mōgu : inātū also means  
 "in good health"  
 goodness, mōshāt, f. : shjart,  
 f.  
 goose, hānzā, m.  
 Government, the, sarkār, m. :  
 adj. sarkārī  
 grain (in general), on, m. :  
 single grain, kūly, m. : grain  
 for horses, cattle, baspūr  
 granddaughter (both sides),  
 pō'qi  
 grandfather (both sides),  
 dā'dū  
 grandmother (both sides)  
 dadī't, f.  
 grandson, pōy, m.  
 grape, jō, f. (cerebral j.) :  
 vine, gu'ri, f.  
 grass, kōc, f. : for pasture, car,  
 f. : very short, jut, f.  
 grass green, jūt nilū  
 grateful, shūkarguzār  
 gratitude, shūkar, f.  
 gratuitous, guch  
 grave, n., kābar, f. : g-yard,  
 kābarstān, m.  
 graze, v. tr., carōlki : int.  
 carōlki, carizhōlki  
 great, borū  
 greatness, bā'vār't, f.  
 green, ulū, jūt nilū : see  
 "grass" "greens"  
 greengage, ālubūkhāra  
 greens, shā  
 grief, gīm f. : fikr, fikr, f. :  
 āfōs, f.  
 grieve, v. int., see "anxious" :  
 take huf, phitk bōlki, roš  
 bōlki  
 grind (corn, etc.), pznōlki

- grinding, pāl, f. : grinding  
 machine for sword, shikū,  
 m.  
 ghoom (native), āsiltōn, m. :  
 for Europeans horses, sāis,  
 m.  
 grow (increase in size, general  
 word), bōnū bōlki : of person,  
 dīm vōlki  
 guest, ōlū, m.  
 gum (in mouth), lārāts, f. :  
 (mucilage), kālāl, m. :  
 dōk(h), f.  
 gun, tumak', m. : g-powder,  
 hūlēn', m. pl.  
 hail, n., āyār, f.  
 hair (or head), jākūr, m. :  
 chāpūr, m. pl. (used for  
 men's hair) : (on body, not  
 head and face) jāt, f. : (of  
 sheep, goats fur in general),  
 jāt, f. : single hair, bālu, m. :  
 see "beard," "moustache"  
 half, trāh, oāk : in hand pro-  
 dice, ātzhū, m.  
 halt (stage), bast, f.  
 hammer, n., lā'tōn, m. : v.  
 tr., dāk thoiki  
 hand, n., hāt, m. : see "left,"  
 "right" without one or  
 both hands khūshū : hand,  
 v. tr., palōtki : h. over,  
 hāvāp thoiki rumāl, f.  
 handkerchief, jaspik', f. :  
 bundle (of door, drawer) tōri,  
 f., pharāji, f. : of carpenter's  
 tools, axe, polo stick, golf  
 club : racquet, etc.), dōnū,  
 m.  
 hang up, bul thoiki  
 happiness, shuryār't, f. :  
 khūshī, f. khūshū, f. (also  
 good health) : see "health"  
 happy, khush, khūshān both  
 also mean "in good health" :  
 see "health"





- Jew, Yaluvāḥ  
 Jew's lamp, chāḥ, f. (in vany  
 shorth): play dō., chāḥ  
 baṣṭhōḥ  
 jewel, harkōḥ v. tr.  
 join, vupōḥ, lā thōḥ: gūḥ  
 thōḥ: join hands in suppli-  
 cation, hāḥ bān thōḥ: see  
 "collect"  
 joint, n. (in body, sugarcane,  
 bamboo, etc.), bān, m.  
 joke, n., hāḥai mor, m.:  
 māṣṭarāimor, m.: māṣṭarā,  
 m.: v., same words v.  
 thōḥ  
 joker, māṣṭarāimor, m.  
 journey, safar, f.: v., safar  
 thōḥ  
 judge, astomgar, m.  
 judgment, astom, f.: see  
 "justice"  
 jug, cajug, f.  
 juice, lapā, m.: ris, m.: see  
 "delicious," "sweet sap"  
 jump, priḥ dōḥ  
 jungle, jāl, m.: jāṅgāl, m.  
 just (in sense of just come  
 here, etc.), dāḥ  
 justice, ināḥ, f.: āḍakt, f.:  
 see "judge," judgment"  
 Kashmir, Kāshīr: Kashmiri,  
 adj., Kāshīr  
 keep (rear, bring up), rāḥḥōḥ, f.  
 "nyōḥ": k. bird, rāḥmōḥ  
 kernel, hāḥ f.: or to distin-  
 guish from "stone of fruit,  
 nē phūtṭi hāḥ"  
 kestral, ṭupakū f.  
 kettledrum, dāmāl, m.  
 key, chēḥ, f.: (ē is ē)  
 kid, phacūyā dōḥ (2 ac.)  
 kid, chāl f. m.  
 kidney, zuk, m.  
 kill, marōḥ: for food, hāḥai  
 thōḥ  
 kind, manner, zēḥ: of this k.,

- add: of this k., ḥyō: of  
 what k. kṛḥ  
 kind, adj., mēḥḥān, mēḥḥān  
 kindness, mēḥ, mēḥm f.:  
 mēḥḥān mēḥḥān f.  
 king, n., m.: see "queen,"  
 "punce" f. the King of Eng-  
 land, bāḥai  
 kiss, v., m. thōḥ, bōḥai dōḥ:  
 n., ma, f.: bōḥai, f.  
 knee, kṛḥo, m.  
 kneel, kṛḥai bāḥōḥ  
 knife, khātār f.: khātār, m.  
 knock down, zēḥ thāḥōḥ,  
 m. v. dōḥ: see "fall"  
 knot, gūḥ, f. (both in string  
 and in wood): v. tr., gūḥ  
 dōḥ, gūḥ dōḥ: knot  
 badly and confusedly so as  
 to be difficult to unravel,  
 gūḥḥōḥ: to be so knotted,  
 gūḥḥōḥ  
 know, dāḥōḥ, sūḥōḥ  
 knowing, āḥm see "learned"  
 knowledge, āḥm  
 known, māḥm  
 knuckle, bān, m.: see "joint"  
 kotwal, charbū, m.: cauki-  
 dār, m.  
 labour, see "work"  
 labourer, māḥlūḥ, m.  
 lace (made of leather, shoelace,  
 etc), pharḥit, f.: (made of  
 cloth, thread) tasma, f.  
 These words do not mean  
 lace in the sense of Houton  
 lace, etc.  
 ladder, chāḥ h f.  
 lake, large, sar, m. (surd r):  
 small, bāḥi, f. (a long, r)  
 surd  
 lamb, urāp, m.  
 lame, khuro  
 lamp, native unlit, batr f.: do  
 lit, shāḥma: lamp vessel,  
 ḥkamḥū' m.: lamp-stand,

- skamāḥo, m. f  
 lamp, lāḥm, m.  
 lance, urā, f.  
 land, see "country": small  
 place of land, lāḥ  
 landlord, dāḥm, m.  
 language, bāḥ f.  
 lantern, lāḥm, hāḥai lāḥm, m.  
 large, bōḥ  
 late, lateness, chūt m  
 laugh, hāḥōḥ  
 law (Alhamundan), shōḥyāt,  
 f.: shāḥ, f.  
 lawcase, mukdama, f.: bring  
 case against, nāḥai thōḥ,  
 arāḥ dōḥ action at law;  
 nāḥai, f., arāḥ, f.  
 lawful (food) hāḥai  
 lay down, churōḥ  
 lazy, sus  
 lead, n., nāḥ, m.  
 leader, sardar, see "colonel,"  
 "general"  
 leaf, ph'ḥ, m. (a long)  
 leak, see "trickle"  
 leap, see "jump"  
 learn, sūḥōḥ  
 learned, āḥm, āḥm dāḥḥū,  
 āḥm rāḥḥū  
 leather, cpm, m  
 leave, n., chūḥ, f.: ruksāt,  
 f.: tḥāt, f.: v. tr. phāt  
 thōḥ, churōḥ, lāp thōḥ:  
 take l., ruksāt bōḥ: give  
 l. to go, ruksāt thōḥ  
 leavened, churḥai: see "cake."  
 "sour": l. wheaten bread,  
 kṛḥa, m.  
 left (not right), khāḥū: to the  
 left, khāḥm  
 leg, gap, f.: l. of bed, chain,  
 pā, m.: upper l. (of body),  
 phāḥai, m., lower leg,  
 gan, f.  
 lentils, bāḥai, f.: mazūr. f.:  
 mūḥ, f.

- leopard, hāḥḥāḥ, m.  
 lesson, āḥai thōḥ  
 letter, chāḥ, f. khāḥ, m.  
 letters (post), dāḥ, f.  
 level, adj., pharḥai  
 lavā, n., jāḥ, m.  
 liar, khāḥḥai  
 lick, hāḥōḥ, lā thōḥ  
 lid (vessel, box), khāḥ, m.  
 lie n., khāḥai f.  
 lie down, v., jāk bōḥi (cere-  
 bral j), zōḥ bōḥi, gūḥ dōḥ:  
 also word for sleep  
 life, jīḥ, f.: zindagī, f.  
 lift, hūḥ thōḥ  
 light, n., sūḥ, m.: lo, m.  
 light, adj., (not heavy), lōḥ  
 light, adj., (not dark), see  
 "bright"  
 light, v. tr., (lamp, fire),  
 lūpōḥ: be lit, lūpizhōḥ:  
 shāḥai lūpizhōḥ, the  
 lamps are lit; agār lūpizhōḥ,  
 the fire is burning; see  
 "burn"  
 lightning, bāḥ, m.: see  
 "electricity"  
 like (similar), pkrāḥ  
 like, v. tr., khāḥ thōḥ  
 line (for building), oḥa, m.  
 line, kṛḥ, f.: draw l., kṛḥ  
 rōḥ  
 link (in chain), large, kāḥvū,  
 small, khāḥ, f.  
 lip, upper (phūtṭi) ḥḥ, m.:  
 lower, khāḥai ḥḥ, f.  
 list, n., fārist, f.  
 listen, kṛḥ dōḥ: see "hear"  
 literate, āḥm dāḥḥū, āḥm  
 rāḥḥū  
 little cūḥ (first ū narrow),  
 kam: a little, āḥ, khōḥ  
 live (dwell), bāḥōḥ  
 livelihood, rozīnā  
 liver, yum, m. (u is ū long)  
 living, alive, jūḥ, zūḥ

- lizard, kīrk'ī, f.  
 load, bāṭ, m. (r surr)  
 loaf (loin, slab), capāṭi, f.  
 lock (for door, box, etc.)  
 kū'ūf, m. (second u narrow)  
 joincloth, cakō'ī, f.  
 long, zī'gū  
 look at, cāḥōṭi: see "see":  
 look for, odorōḥi  
 lose, māyōḥi: be lost,  
 mashōḥi  
 lot (drawing lots), kūrā, m.:  
 phal, m.: draw lots, kūrā  
 vīḥi  
 loud, ūḥh'ī māsō ḥāṭ (r is  
 ḍ)  
 loose, jūṭ, f.  
 love, cīnōḥi, ghūḥ (hoḥi,  
 mēḥ or mēḥar hoḥi: n.,  
 ghūḥ, f.: mēḥar, mēḥar, f.:  
 mūḥk'āḥi, f.  
 low, ḥāḥi mī.  
 lower, aḥi, khīr'ū: see  
 "down"  
 juggler, kshāḥ, f.: sanāḥ, f.  
 Jung, baṣṭ, f.  
 lying down, zēḥ, jōḥ (cerebral  
 j).  
 mad, jagḥāḥi, ghāḥarū,  
 dēvānū  
 madness, jagḥāḥar, f.: dēv-  
 anyāṭ, f.  
 maize, māk'ī, f.  
 make, ḥoḥi: make some-  
 thing out of anything, ḡ, as  
 rīḥ ḡ cīlīm ḥēnḥ, they  
 make a luḡa out of brass:  
 also genit. as rīḥi cīlīm  
 ḥēnḥ  
 male, h'ī'ū  
 man (homo), mānūzū, m.:  
 (vir) mīḡḥ, m.: young m.,  
 cāḥiṭ mīḡḥ  
 mare (of horse), ḡpūr, f. (ḡ is  
 ḍ)  
 marriage, ruy'ṭ, f.

- merchant, saudāḡar  
 mercury, pkrbkt, m.  
 messenger, dūrḥa, m.  
 method, tārikā: see "kind,"  
 "how"  
 mew (of cat), baḥōḥi  
 micturite, mīḡ doḥi  
 midday, dāzō, f.: midnighṭ,  
 trāḥ rāḥi, f.: it is midday,  
 dāzō' bīḥi, sarī dāzō' bīḥi,  
 sīrī trāḥḥ ḥi  
 middle (centrāl), mēzḥū: in  
 m., mēzḥū  
 mild, mōḡ  
 milk, duṭ, m.: curdled m.,  
 mīḡ: to curdle, tr. mīḡar-  
 ḥi: to become curdled,  
 mīḡōḥi: unboiled m.,  
 ḥkḥāḥi  
 milk, v. tr., ḥau hoḥi  
 mill (water), yor, f.: millstone,  
 yōḥi bāḥ, m. handmill,  
 ykḥygr, f. (vowel in yor is  
 naaḥ)  
 millet, qūṭ, f.: pl. qīng'  
 millet harvest  
 Minor (village), Minor  
 mirror, k'yū, m.: glass m.,  
 bḥk'arāḥi (cystal) or ghū-  
 ḥi (glass) k'yū, m.  
 mischievous, ghōḥi, f.  
 miser, kḥōḥi  
 miseries, kḥāḡāḥi, f.  
 miss (of gun, arrow, etc.), pē  
 ghōḥi (2 ac.)  
 mist, (azḥi) bīḡḥi, f.: dūnṭ,  
 m.  
 mix, v. tr., mīḡōḥi, mīḡḥrēk  
 hoḥi: be mixed, mīḡḥrēk  
 ḥi: mīḡōḥi also means  
 associate v. w. oneself, bring  
 into partnership  
 mixed mīḡḥarū  
 Monday, ḥāḥi'ra  
 money, see "rupree," "cash,"  
 "earnest"
- monkey, ghōḥi: female, ghōḥi  
 moon, yūn, f.: month, mēz,  
 m.: māḥ, m.: half m., pīḡ:  
 dark half of m., kḥēṣṭ, m.  
 more (other than this),  
 mūḥ: more in addition to  
 this, bḥkū: one month  
 more, ḡk mēz bḥkū: one  
 rupee more, ḡk rupāi bḥkū  
 morning, ḥāḡḥi, f.: ḥiḥi kāl  
 m.: ear ḥiḡḥi, very early.  
 ḥiḥiḥi (tik, f.: time of  
 prayer before dawn, rshān-  
 zār, f.: adj., ḥiḥiḥi  
 ḥiḥiḥi: m. light, ḥiḥiḥi  
 sūn, ghēu to  
 mosque, jūmāḥi, f.: mīḡḥḥi  
 f.  
 mosquito, phī'gū, m  
 moth, pīnāṭ, m.  
 mother, ā'zḥ, f.: mā, māḥi, f.:  
 m. in law, shas, f.  
 motor car, mōḡḡāḥi, m.  
 mount (horse) ḥēpēzḥ phal  
 boḥi  
 mountain, ghīs, f.: chur, m.  
 mouse, ghūḡ mīḡyō, (a very  
 narrow)  
 moustache, phūḥ, m. pl.  
 month, ḥi, f.: mouthful (of  
 solid food), ḥp, f.: (of  
 liquid), dāḥ, f.  
 move (shake), v. tr., ḥāḥ  
 hoḥi: int. ḥāḥ boḥi  
 much, bōḥi: so m., ḥēḥk  
 k'āḥ: how m., kḥēḥk  
 mouse, ḡsāl, khūn' f.  
 mud (ordinary, due to rain),  
 tūḥ, m.: prepared by work-  
 men, ḥḡḡ, m.  
 Muhammadan, mūḡḥūn, m.:  
 Sunni, ḡḡḡ: khāḥiḥi  
 (scornful term): Shīn,  
 ghū: rīḥi (scornful term)  
 mulberry, māḡ, f.: m. tree  
 māḡḡi tūn, m.



mule, kōmē', m.: kōmē', f.  
 murder, n., kōmē', f.  
 music-room, sūb, m.  
 music, (playing, native),  
 hūp, tōmāshā'  
 my, mē'  
 Nagu (disturb), Nāgē'  
 nail (on body), nō'cu, m.  
 other, kōi, f. iron n., oimā'ri  
 kūlī: wooden n.: jukki kōi,  
 kōi kōi: drive in n.,  
 dōlki  
 naked, nānū  
 name, nom, m.: good n.,  
 nāmū', f.: v. tr., nom  
 chūrōki  
 narrative, āgā, f.: shōk', f.  
 narrow, ārūp  
 native land, vātan, f.: vāth-  
 an f.  
 novel, tūn, m.  
 near, kēj  
 necessary, dārkār: be n.,  
 āvāzhōki  
 necessity, see "need"  
 neck, sāk, m.: sōtū, m. (latter  
 word preferred in case of  
 women)  
 need, zārūrāt', f.  
 needle, sūt, f.  
 neigh, bāzhōki,  
 nephew; sister's son, sāv'uo,  
 m.: brother's son, zāvāi  
 pūc, m.  
 nest, hālō, m.  
 nettle, joimī, f.  
 never, khās nē, kārē gā nē,  
 kārē nē  
 new, nāvū  
 news, khābār, f.  
 next (following), plātinū:  
 former, yārī, yārūkū,  
 yarinū  
 nib (of pen), pā, m.  
 nice, see "good," beautiful,  
 niece (sister's daughter),

obtain, ānd, layōki: be o-ed,  
 dōk bōki  
 obtainable, layōk'  
 o'clock, bāgā: at five o., pōh  
 bāgā: what o., kōdāk  
 bāgāgēn?  
 odour, gōn, m.  
 of, suffix -ai, ai: plur. -o  
 officer, āsār (civil or military):  
 see "general," "colonel"  
 often, bōdū dām, tūhār dām  
 official, see "village": o. over  
 small district, tasildār, m.  
 oil, tēl, m.  
 ointment, māliyalan,  
 old, pūrōnī: jā'ru (used only  
 of human beings or  
 animals): respectful words  
 used of human beings,  
 māter (surd r). āstākij:  
 grow old (human beings  
 and animals), jārīzhōki of  
 moon, clothes, shōjōki: of  
 a long time ago, kadimi  
 on, upon, āzhē': suffix -zh  
 one, ēk  
 only, sūf, sātāt  
 onion, kōshu, m.  
 open, adj. bātū: v. tr., thur-  
 vōki: to o. mouth, jāmi-  
 zhōki: adj. slightly o. or  
 apart, as door, or two  
 boards not properly joined,  
 gēd' (ē is ē)  
 opinion, sāk', f.  
 opposite, to, cāl': mā' gōtē'  
 cāl', opposite my house  
 oppress, nōki: be o-ed,  
 nēzhōki  
 or, ya  
 order, n., hūktū, f.: bādēslīt,  
 f.: v. tr., hūkam thōki,  
 bādēslīt thōki  
 ordinary, māmlī  
 orphan, jāro', m.  
 other, mutu: some other,





- putra, aban thoiki  
put, playe, chutthoiki, chutthoiki  
putan, wietthoiki, on (clothes)  
hasthika, hanarothika: see  
"clothes"  
quadruple, sangupa (first 4 is  
small gun, f)  
quarrel, v., phakathoiki, jagan  
thoiki, chhat thoiki, kaji  
boiki, gagh boiki; abuse,  
v. tr., kalvohi  
n., phakath, kaji, f., gagh.  
f.: jagra, m.: kaji and  
gagh are also adjs.  
quarter (numeral), pau, m.:  
ja, 3/4, etc., ek an pau, ce  
ga pau, etc.: 7/8, 9/8, etc.  
pau kam as, pau kam dāi,  
etc.: 2/3, etc., an sēga pau  
queen (rāja's wife), sōn, f.  
question, see "ask"  
quench (thirst, hunger, etc.),  
harōiki v., word for thirst,  
hunger: be quenched,  
bkyōki, buzhoiki  
quickly, loku: early, oñ  
quickly v., parate, m.  
quilt (padded, for chair, horse),  
kū pacā, m.: see "mattress"  
Qur'an, kurān: by the Q.,  
kurānhan!  
rabbit, ūghavū, m.  
raga large, kān, m.: long, lizi,  
f.: small, oiripi, f.  
railway train, see "train"  
rain, m., azū, m.: v., azū  
vāyōki  
rainbow, bōzōt, f.  
raise, hūn thoiki  
rāja, rān, m.  
ram, karēlū, m.: dē'ger, m.  
rate, nī'rik, f.  
rations, rāsau  
ravelled, see "tangle"  
raw: uncooked, badly cooked,  
ā-mu: unripe, of fruit, nū

- resin, kadāl, m.  
rest m.: kethi: baka u  
momentary, s., sū thoiki, sū  
nīkhi thoiki  
resum, int., pherōiki, m., etc.  
bring back, pherōiki, f.  
phere thoiki, phere valōiki:  
send back, phere chahōiki:  
also phirōiki, phiri (m.  
revolver, tāmuna, f.: piatōl,  
revard, hām  
rheumatism, gūgā, f. pl.: get  
r., gāsā dīzhōiki  
rib, prāshi, f.  
ribbon, ākā, f.  
rice, urū, m.: cooked, bāt,  
m.: ear, f., sūy, m.  
rich, poyōnd, dāulātār: see  
"wealth"  
ride (horse, etc.), phal boiki  
(on horseback, ash-pēzi)  
ride, rāfā, f.  
right, proper, see "proper"  
right, not left, dā-binū:  
dā-gūp to the E., dā-sibōmī,  
dā-sibōmī  
right, n., hūka, f.  
ring, pōt, m.: dilu, m. (more  
often bark)  
ring, n., with stone, boronū,  
without stone, khvī'n, f.  
ringlet, tarū, f.  
ringworm, jāzi, f.  
ripe, pākū: unripe, nūg  
ripen, pācōki  
rise, ūthyōki, hūn boiki: of  
sun, moon, stars, jil boiki,  
zhil boiki  
river, sū, f.: small, ga, m.:  
bātāl, f.: vaugt f.: ga  
may be mere channel  
road, pōn, f.  
roar, (lion, tiger, etc.)  
basjōki, f.  
rock, gī'ri, f.: f. is f long - kān,  
f.: see "stone" - pebble "
- roof: upper, tē-pā, f.: lower,  
celing, tūl, m.  
room (in house), gōt, m.  
rook, chū  
root, mūf, f.  
rope, bāl, f.  
rotten, kēdā  
rough, chātōru  
round, adj., bāirū (f. is f  
long): all round, on all  
sides, irgāitak  
rouse, see "awake"  
row (of men, houses, etc.), jin,  
f. (cerebral) ja bāir, f.  
(sun) v.  
rub, palyōki, māli thoiki:  
r. with hands, or feet.  
imanōiki, f.  
rubby, n. mālish, m.  
run, hāe or hāt thoiki: r  
nūly, ūgōiki  
rupee, rupāl, f.: dābūl, f.  
rust, zangār, m.: be rusted,  
zāngārē khēgūn (lit. rust  
has eaten)  
sack, bori, f.: s holding one,  
two maunds. ēk mām, dū  
mānī bori  
sad, chupus, gangūn  
saddle, tēn, m.: v. tr., tēn  
dōiki  
Sai (village), Sāi  
snake, for s of, kāry, kāri  
salary, tālā, f. (b'ard)  
salva, thū, f.: thork, f.: see  
"spit"  
salt, pazhū: adj., pazhūthū  
salutation, salute, n., jū, f.:  
sālām f.: v., to salute, do.  
with thoiki  
sand, signal, m  
sandal, tsaplai, f  
sap, āsu, m.: rās, m.  
sarcasin, odo, m.  
Satan, shetan, m

- satisfy (hunger), hāroiki (w- word for hunger): be s-ed (hunger), hūzhoiki, hūyōiki: satisfied (hunger), sūk Saturday, shūyūshēr, m. savage, jhūngli naye: mūzhoiki: be saved, mūoiki saw: large, for two men, hāfēi, f.: small, parnā, f. Sazin (district), Sazin sūy, ravyōiki, thoiki snubhard, aghī, m.: see "ayōi"
- rectify phān thoiki: be s-ed, phān thoiki school, madāsā f. reassures, kaci, f. rectifying, eodō, m. rectify, n.: on hand, etc., from nail, etc., tsir, m.: v. tr., tsir thoiki: be s-ed, tsir thoiki: scratch in general, khañōiki, kēg thoiki: see "itch"
- seal mōhar, m.: v. tr., mōhar doiki searv, tānsh, f.: of house by police, tānshī f.: s. for, odonōiki, tānsh thoiki: search (by police), tānshī thoiki
- seal, v. tr. bayarōiki second, mun adj., thūnō in searv, adj., hūn, khaibit: in secret, khaibitār: go aside, go apart, khaibit thoiki
- see, jashōiki seed: of grain bi, m.: of other things, gonō, m. searv, spt (weight) sēr, m. seize, jannōiki self, aki: for oneself, ukōi' "self" doiki seal, channōiki serve, hōsh f.
- senseless, see "unconscious," "senseless": senseless work, nūm krom sentry, tsarī, m. (aj short): parā, m. separate, adj., yūlo: set apart for oneself, chito: v. tr., same words w. thoiki: be s-ed, same words w. boiki, also chōyōiki, chūzhoiki servant, sūdkr, m.: nautkr, m.: farm s. for irrigation, zaitō, m. serve, see "service"
- service, sūdkrī, f.: nautkrī, f.: kiznū, f.: serve, same words w. thoiki
- set, v. inf. (of sun, etc.), hūzhoiki, hūr boiki: set out, start, rēvān boiki set apart, (for oneself), see "separate"
- settled down, (from a long time back, said of old resident), kādūni seven, sū: seventh, sūmōyōn seventeen, sūkār: seventeenth, sūkāmōyō
- seventy, gōyō ga dāi: seventyeth, gōyō ga dāi-mōyō
- severe (character), khaici mizāji, sūkhā mizāji shade, shadow, chūzhoi, f. shake, v. tr., hūn thoiki: int. hūn boiki
- shame, hūsh, f.: shākm, f. share, n., bagō, m.: bagu sharp (knife, razor, etc.), tūy, (sword) bāi sharpness, tūyārī, f.: see "sharp"
- shave (beard, etc.) (dāi, etc.), vāloiki shawl, kār, f.: very large, khañ, m.

- she, e(ū), (e is ē), ro, anē(ū) nō(ū)
- sheep, ezi, f.: fat-tailed, bāka, m.: wild, ūrū, m.: sheephouse, bā, m. shepherd, pāyā (also goat-herd, cowherd) Shih, shā, khaizi (derivative word)
- shield, dāl, f.: khūi, f. Shina: Shūn man, Shūf, m.: Shina woman, Shūf eī, f.: Shūn man from Yāgsān Shūnōyō m.: Yāgsān where inhabited by Shūn, Shūnli: Shūn language, shūn, shūf bā, shūn lās, f. in the S. language, shūn shirt, kārāoi (ā long) f.: woman's cloth, m.: English s., kamī, f. shiver, dūhar boiki: be cold, gā boiki
- shoe, pazār, f.: eopl, tsūyū, f.: grass-shoe, kēgōi: long-fish s., bīl, m.: horse s., sūyū m.: shoe lace, tāsū, f. shoemaker, shēō, m.: mōci, m.
- shop, hāi, f.: dukān, f. shopkeeper, dukānār, m. short, khūō (different from cūnū, small) shoulder, phūyō, m.: phizhū, m.: s.-blade (scapula) phūyū
- shout, kēu, f.: v., kēu thoiki show, v. tr., pasharōiki, gākarōiki: see Sina-Fāgl. vocab.
- show, n., tāmashā shrine, hācān, m. shrub, cūnū tōm shū, adj., thū: v. tr., (door, etc.), thū thoiki: shūt up, ganōiki, būnd thoiki: see "tie"
- side (direction), khūn, f.: in this direction, angvarī angvarī khūn, anē khūn: in that d., aiyavarī, aiyavarī khūn, ai khūn: or ravarī, ravarī khūn, re khūn: from this d., angvarī, an varī, etc.: from that d., ayavarī, ravarī, etc.: at or to the right, dīshōnt: do left, khaibōnt: by side of, prep. dīpār: on other side, pār sieve, dālls, f. sigh, hā, f.: deep s., shūhāi hā (lit. cold s.): v., hāis (hoiki)
- fight (eyesight) rēsh, m: nūzār, f. sign, v. (write one's name) dāshōnt thoiki
- sign, n., shāra, f.: make s., yāhā thoiki signature, dāshōnt, m. silent, mōnūkhū, cūk: be s. cūk thoiki
- silk, sūm, f. (second i very short): white silk, (native), chūzhi, f. silver, ruy, m. similar, pāyā
- sin, n., gūnā, m.: v. gūnā' thoiki Sina, see "Shina"
- sing, gāe doiki singing, n., gūē, f. siyaw, nār, f. (surd r.): tōndo Achilles, jāvā nār, f. sink, v. (of sun, moon, etc.), o' things in water, būrizhoiki (see also "set") v. tr., būroiki
- sir, jū, nūzār sister, sū, f.: full s., hūzhi sū: husband's s., jūzē, f.: wife's



a. sarō'ni, f. = brother's  
 wife, sa, f. = brothers and  
 sisters, zāsa, m. pl.  
 sit, bāyōiki, m. = of birds  
 alight, poiiki  
 six, sa, = sixth, samō'no  
 sixteen, gōi, = sixteenth, so-  
 mō'no  
 sixty, gōyo: sixtieth, gōyo-  
 mō'no  
 skin, qū, m.  
 sky, agā, f.  
 slack (of rope etc.), šok  
 slave, māristan, m.  
 sleep, n., nir, f. (surd r. i very  
 short): v. solki: put to  
 sleep, sarokir  
 sleeve (of garment), bōi, f.  
 slip, sūk boiki, tās boiki, khaš  
 boiki  
 slippery (place), sūk boiki  
 (dish), tās boiki (dish),  
 tākākus  
 sloping, bāsko (ē is ē)  
 slow, slowly, adj., ābātū, chūt  
 (ā is ā long)  
 slowness, chūt, m.  
 small, cūnu, khōin: see  
 "little"  
 smallpox, phō, m. pl.: get s.,  
 phō nikhāvōiki  
 smell, gōn, m.: v. tr., sif  
 thoiki  
 smart, adj. (clever, deceitful),  
 calāk'  
 smoke, n., dumt, m.: v.  
 (s. tobacco), tāmāku piōiki  
 smooth, phōlū (i is i long)  
 snake, jōn, m.  
 snatch away, lūōiki  
 sneeze, n., jī, f.: v., jī thoiki,  
 jī rayōiki  
 snow, hīn, m.  
 snuff (for nose), Peshāvāri  
 nāavār, m.: for mouth,  
 Šinō nāavār, m.

spider, kalūm, m.  
 spin, cākū katōiki, katōiki  
 (note sarabai b).  
 spinning wheel, cākū, = see  
 "grindstone"  
 spill, ta, thoiki, birōiki, intr.,  
 birzhoiki  
 spit, thū thoiki: see "saliva"  
 spleen (part of body) šlom, f.  
 split, see "tear": tshir doiki  
 spoil, khārāb thoiki  
 spoon, khāpā, f.  
 spot, t'ky, m.  
 spread (carpet, cloth etc.),  
 diarōiki  
 spring (season), bāhār,  
 bāhārī khēn, f. (of water),  
 ūba, m.  
 sprout (of plants), nilzhoiki  
 spy, jasū, m.  
 squirt, tēre achi'yā (crooked  
 eyes).  
 squirrel, shāci, f.  
 tab, khātārū or khātār  
 doiki, both v. 2 ac.  
 stable, āshpālīt, f.  
 stage, halting place, bast, f.:  
 day's march, pāra  
 stair, phō(h), f.  
 stake (or bet in game), hal-  
 bōnt, f.: v. tr., halībōnt  
 thoiki  
 stamp, postage, tīkāt, m.  
 stand, ūthōiki, hūn boiki:  
 stand! wait a moment!  
 tsāk bo! (from tsāk boiki):  
 rise from sleep, ūthōiki:  
 to stand, v. tr., tsāk thar-  
 ōiki  
 star, tāry, m.  
 start, set out, rāvān boiki  
 start, be startled, ār boiki  
 state, condition, hāl, f.: hālāt,  
 f.  
 steal, cori thoiki  
 steel, fūlār, : for fire, cāmāk, [m.  
 string, (twine), dūlū, m.

steward (trajā), bāvāro, m. =  
 taxgatherer, yāda, m.  
 stock, kūnū, f. n.  
 sting, n., cūrūt, f., v. tr., cūrūt  
 thoiki  
 still, yet, adv., dīrum  
 stocks (for punishment), gūna:  
 put in s., gūna doiki  
 stocking, jatrāp, f.  
 stomach dēr, f. (surd r.)  
 stone, bāt, m.: of fruit, hānī,  
 f., or phūti hānī: see  
 "kernel": s. in ring, phiti,  
 f.  
 stony, khāyāsh, bātākūsh  
 stop, v. tr., rāthōiki: int.,  
 rāthizhoiki, see also  
 "stand"  
 stopp, kōlu boiki  
 storehouse, (native), dūnō,  
 m.: (Government), gūdā, m.  
 storm, tofā (nī ō-sh), f.: tofān  
 story (narrative), shiōk, f.:  
 ciya, f.  
 straight, āgōy: he went s.  
 sūōzh gou  
 straightness, shōyāt, f.  
 straitened, hān  
 strange, stranger, dar'nn.  
 azhōnu, lōgy: strange, ājāb:  
 see "foreign"  
 straw, mūthūshū, m. pl.:  
 house for storing s., gūspur,  
 f.  
 street (of shops), hāzār, f.  
 strength, ājū, f.: kūrj, f.  
 (u narrow): shiōtīyāt, f.  
 highbandedness: with s.  
 or force, shāt gi, kūrū thēt  
 stream, see "river"  
 strike, shōiki zamōiki: s. gong,  
 bashōiki l.: be struck (gong).  
 bu-shōiki l., see "fat,"  
 "whip," "knife"  
 string, (twine), dūlū, m.







- "language," see "lan-  
guage")  
toch, don, m.: bark (b. for)  
don - front, roughing don  
tapay silwe abom: see "up-  
side down"  
toroh, light d, qalō't, m.:  
unlit, lit, f.  
tore b, torrent bed, qā, m.  
toreh, n., zhūkt, f.: v. tr.,  
zhūkt, to be touched,  
zhūkt boik  
tower, lit, f.  
town, ghahar, f. (n. shore)  
townspeople, one's own, tom  
hātāi jak  
trade, on (s)man'ship (Urdu  
hundā), hundā, f.  
tradesman, n., sandā gā, m.  
trading, n., sandā, f.  
train (railway), rel, f. (d. aurd)  
translate, tāguma tholā  
translation, tirjūm, f.  
trap (one horse), tāntānā,  
two-wheeled covered, tāng  
travel, n., (for pleasure) sāl  
f.: journey, sār: v., sāl  
tholā, sār tholā  
treacherous, lāvōrkā  
treasure (private hidden),  
bikā's, f. (his thing): Gov-  
ernment money in treasury,  
khāzānā  
treasure (Government), kha-  
zānā (medically), khā tholā,  
bikā tholā  
tribe, qegū'pū (first u is long)  
tribe, tom, m.: names of  
plants as follows  
Abies Pindran or Webbiana,  
kā ul, f.  
Pinus Exrens, cū (b), f.  
cypress, cū, f.  
mulberry, mārōc, f.  
Pinus Ceradina, thūlē, m.:  
its seed, garō'f, f.: vāyō'f, f.
- codiae plus tū, m.  
cheinet, Platamus Orientalis,  
būgh, m.  
poplars, phaltā, m.  
willow, ben, f.: weeping w  
moohā, f.  
walnut, āchō'f, f.: see "wal-  
nut," in vocab.  
pear, pīō'f, m.: shūgū'f, f.  
pea, khākun, f.  
peach, or kānā, m.  
pomegranate, dāpū'f, f.: p-  
faut, dāpū'f  
plum, guidān, m.  
fig, phak, phag, m.  
alu bukhar, mātākūsh  
holly, tān, f.  
olive, kā'u  
bamboo, anglo, f.  
date palm, khurm, f.  
tomato, cūku bāgāq, m.  
brinjal, mōru bāgāq, m.  
wild rose, amī, f.  
blackberry, lūkhā, f.  
dhatara, dātūrō, m.  
bharg, thōq, f.  
onion, kā'sju, m.  
carrot, kucū, m.  
henne, sarū, m.  
rose, gulāp  
French beans, rabūn  
a thorn with yellow wood,  
shūgū, f.
- tremble, see "shake,"  
"ghisar"  
tribe, (legal), mūd mā, f.  
tribe, rom, f. m.  
trickle, (azū) vāj vāyō'f  
leak (of house, roof), got or  
tēh or tāl mīstāhōik or  
mīstāhōik: (got is house,  
tēh (azū) upper roof, tāl ceiling,  
under roof)  
triple, qegū'pū (first u is ū  
long)

- tripod (iron for pots), astāl,  
m.  
troll (native), tsamān, m.:  
(English), pūhān, f.  
true, sūp: see "straight"  
trunk (tree), qim, m.: base,  
ghō'f, m.  
truth, āghā'f, f.  
try, v., kōshish tholā  
Tuesday, āngārū, m.  
turban, pīō'f, m.: thūu, m.  
turmeric (Urdu hāidū), hāizi,  
f.: see "yellow"  
turn, v. tr., pherō'f, phirō'f  
I: int., pherō'f, phirō'f  
II, pher-phir-pherō'f, mārō'f  
b-iki, phar boik u, phar,  
f.: see "upside down"  
twelve, bāl: twelfth, bāimō'no  
twenty, bī (h): twentieth,  
himō'no  
twig, gaoh, f.  
twine, n., dūlu  
twilight (morning), shēu lo m.  
wist, phirāt tholā  
two, dū: second, dumōno  
udder, chlri, f.  
ugly, khacū  
unable, be, dūboik  
uncle: father's elder brother,  
būrū mān, m.: father's  
younger brother or mother's  
sister's husband, cūnū  
mān: mother's brother or  
father's sister's husband,  
māmū: father's brothers  
between eldest and youngest  
are called mājhlū mān  
unconscious, sus, bēhō'gh,  
bekhūbar  
under, khiri, kūyo  
undercooked, āmū: see "un-  
ripe"  
understand, pā'rūzhō'f, f.  
ungrateful, āghō'kār banda  
m.
- unbaked (especially food),  
hūnūn  
unbent (everything but  
wheat), shūklā see "leav-  
ened"  
uncipe, green, nūp: see  
"undercooked"  
up, upward, āzhar, āzhar':  
up bō, than  
upon, sūfī v-gh, āzhar'  
upright (literal sense) tsak:  
standstill, wait a moment,  
tsā k boik  
upside down, inside out,  
abom foolish matter (Urdu  
ulā bāt), abom mor, m.  
turn upside down, phāran  
tholā  
urine, mīk, m. pl.: nū, m.  
urinate, mīk dōik  
useless, fāzū'  
valley (little), zūn, f.  
vari-coloured, cūq  
vein, nār, f. (aur d)  
vermilion, mūdā'f, f.  
very, bodū, jāvū, tūghār: in  
this v. place, ā dīshār aki:  
at this v. time, tēn aki:  
very well, all right, ālo:  
mistū'  
vessel, see "pot"  
village, hēt, f.: kūi, f.: phāri,  
f. (a long v. official, trādā,  
borū  
villager, kūyō, but this  
really means "inhabitant,"  
"subject," kō rān kūyō  
hānet? what raja's people  
are you? fellow-villagers,  
tom hētāi jak, tom phārū  
jak.  
vine, gurbī, f.: see "grape"  
vinegar, sūku, m.  
visible, rāf, f.: be v.,  
jēt boik, ālā boik, pashī  
zhōik





have *avāṭh*, *ubhāt*: *ya*, for previous day, yesterday  
(or *bāmpōt*, *ānāṭh* or *avāṭh*)  
for *bāmpōt*, *ānāṭh*, the following day.  
yeast, curd, m.: *ānā* curd, m.  
yellow, *hālū*  
yet, still, *durūm*  
yes, *nā*  
yesterday, *bāla*: day before

*ya*, for previous day, yesterday  
yeast, curd, m.: *ānā* curd, m.  
you, *taho*  
young (man or woman), *jān*:  
*y*: man, *oṅkūr*: y-woman,  
cūmāṭī, f.  
your, *tsāi*  
zeal (for friends), *nāh*, f.

## KOHIṢṬĀNĪ AND GŪRĪSĪ.

### INTRODUCTION AND SYNTAX.

NOTE.—K. and G. stand for Kohiṣṭānī and Gūrīṣṭī respectively. Sins call their language *sīnā jīb* or *sīnā mōzī* in Kohiṣṭān, the phrase in the Gūrīṣṭī dialect being *sīnā mōzī*: a speaker of the language is called *sīn* (fem. the same). The adjective is *sīn* or *sīnāṭh* in Kohiṣṭānī and *sīnā* in Gūrīṣṭī.

### PRONUNCIATION.

Several points are worthy of attention.

*Cerebral Letters*.—o, ch, sh, zh, j, are found both cerebralised and uncerebralised: the cerebral forms are represented by *ṣ*, *ṣh*, *ṣ*, *z* and cerebral j. In Kohiṣṭān *zh* and *j* are often interchanged, especially after a vowel, as are *z* and cerebral j: there is a tendency to prefer the fricatives *zh* and *z* after a vowel. The sounds are made with the point of the hollowed tongue against the back of the hard palate.

#### Examples:

Kohiṣṭānī: *līṣ*, goats: *ṣei*, three (cf. *cei*, woman): *zā*, brother: *jābāṭī*, medicine (cerebral j): *ṣāṭh*, look: *jūṣṭh*, brother-in-law: *ṣīṣ*, col. of maize, cf. *shishū*, poplar: *ṣṣ*, dream.

Gūrīṣṭī: *ṣīṣ*, varicoloured *ṣhāṭ*, whip: *ṣṣ*, blind: *ṣṣ*, wool: *zā*, brother: *ṣ*, thirty: *kaṣṭ*, Abies Pindrau: *mūṣh*, before: *ṣh*, n., bear.

The cerebral letters *n*, *t*, *ḍ*, *ṣ*, are all common and cerebral occurs in the Drās dialect.

Another notable feature is the tendency partially to *unvoice* a final vowel and to *aspire* a final *surd consonant*. Words are frequently pronounced without this aspiration, and it is always dropped in inflection.

*Examples*:—K.; *bāk*, *bākā*, cave: rock-hole: *kāḍāṭ*, *kāḍāṭh*, how: *tākī*, *tākīh*, button: *bāṭh*, *bāṭh*, bag.

G.; *āṭāṭ*, *āṭāṭh*, you will bring: *bāṭ*, *bāṭh*, you are: *kyē*, *kyēh*, why: *ānā*, *ānāh*, here: *dū*, *dūh*, two.



The final *h* in all such words is liable to drop off when the emphasis is slight, and of course disappears with the inflection. Voiced letters are not aspirated in *Q*, but are not infrequently aspirated in *K*. I think, however, that such aspiration is not constant. Thus we hear *hāḥlo* and *hāḥlo*, was obtained: *gkḥda* and *gkḥda*, in the river or at the river.

*Indeterminate vowels*.—There are indeterminate vowels which vary sometimes in the same word, e.g. between *ē* and *ō*, *ī* and *o*, *u* and *u*. Thus in *Gūrēṣ* *gēn*, *syemore*, the *ē* appears to be normally between *ō* and *ū*, sometimes becoming almost *ū* and sometimes *ō*. In *ū*, *lēh*, *brat*, the *i* is between *i* and *ū*. Such sounds are natural when found in connection with the cerebinals *c*, *ch*, *s*, *z* for these consonants tend to retract the front vowels *i* and *e*, and to lower the high *i*—all in the direction of *ū*. They seem, however, to be of the essence of the language, for we have them in the 3rd sing. fut. as *Q*, *āsū* or *āsē*, he will be: *ōi* or *ēi*, he will come: *K*, *kḥāṭi*, *kḥāṭi* or *āṣi*, I: *aslo*, *aslo*, he was. We notice too that the 1st sing. seems to end indifferently in *am*, *ān*, *ām*, *īm*, and *im*.

*Accents*.—The strong accents of the language should be noticed. There is no one rule which will decide on which syllable the accent should fall. The preference is to have it as near as possible to the end of the word. Infinitives accent the *ō* of the termination *-ōnu*.

*G*: *paṭh*, watch (noun): *kiskṭh*, (turban): *shakuṛ*, sugar: *duṃgṭh*, second: *ōḍi*, day after to-morrow: *paṣṭhṭhōnu*, he visible: *paṣṭhṭhōnu*, I was visible: *kḥāṭas*, I ascended: *yaṣṭh*, I made to walk.

*K*: *canḥ*, haste: *hḥguro*, heavy: *lakṭh*, button: *bḥndi*, knuckle, joint: *kḥnu*, high, upper.

The short vowel (here *u*) at the end of many words may be taken as a very short vowel often involving the lengthening of the vowel of the previous syllable. The *y* occurring in many *Gūrēṣ* infinitives is often very faint, so *paṣṭhṭhōnu* and *paṣṭhṭhōnu* do not greatly differ.

*Epenthesis*.—There is not much epenthesis in the language, but a final *i* frequently affects an *a* in the previous syllable, thus in *K*, *hānū* is, becomes in the fem. *haini*, where the *ai* is pronounced like the *a* in English "man."

A long *ā* changes from *a* as in French *âme*, *lâche*, to the *a* in French words like "page," "cave," e.g. *Kohṣṭāni* *magḥāri*, bee, has an *a* of this nature. Sometimes a short *i* is introduced after the *a*, as *maḥāri*. Similar changes may be

found in the *Gūrēṣ* dialect and some which can hardly be called epenthetical. We have *gāḥṭā*, *gāḥṭā*, imperf. and future 2nd. plur. of *gāḥṭānu*, see, where we should have expected *gāḥṭā*, *gāḥṭā*; cf. also *kḥāṭi*, female imple. plur. *kḥāṭi*.

## NOUNS.

### (*Gūrēṣ*.)

*Case*.—In *Gūrēṣ* the genit. suffix is sing. masc. *-ō*, sing. fem. *-ā*; plur. *-ē* for both masc. and fem. It changes according to the number and gender of the word qualified, but (unlike Urdu and Kashmiri) it never changes according to whether the qualified noun is nomin. or oblique.

The dat. suffix is *-ṭā* or *-ṭā* which is added also to adverbs. The accus. is often the same as the nomin., if it has a suffix it is that of the dat. The so-called ablative is made with the preposition *zhi*.

The most interesting case is the instrumental or agent, which has two distinct forms, one ending in *-ṭi* for use in the predicatives of transitive verbs, and the other in *-ṭi* used with all other parts of transitive verbs. The former seems to be Aryan. In the 130y. As. Soc.'s monograph on Northern Himalayan Languages I have adduced forms which resemble it. Cf. *Buddhāvāṭi* *-ṭi* for the plur. agent, *Buddhāvāṭi* agent sing. *-ṭi* and *-ṭi*, *Kāṃgṭi* agent sing. and plur. *-ṭi*. The latter reminds us of the Tibetan agent which ends in *-s*, and of Jid and Nyenikṭi *-ṭi*. I should not like to put forward any theory, but the double form suggests the presence of influences from two different families of languages. In the plur. the agent becomes *-ṭiṭi*. In the sing. fem. it generally ends in *-ō*, as *asṭi* by a sister, *asṭi*, by her. The first pers. pron. in the plur. has *-ṭi* for both agents.

The prepos. *ṭiṭi*, upon, appears to require that its object should add *zhi* before *ṭiṭi*. Thus we have *ṭiṭiṭi* *ṭiṭi*, on the head: *ṭiṭiṭiṭi* *ṭiṭi*, on the box: *ṭiṭiṭi* *ṭiṭi*, on the house: *ṭiṭiṭi* *ṭiṭi*, on the horse: while for upon me, thee, him, us, you, them, we find *mō*, *tū*, *asṭi*, *hṭi*, *asṭi*, *asṭi* followed by *zhi* *ṭiṭi*.

### (*Kohṣṭāni*.)

In *Kohṣṭāni* the gen. sing. suffix is generally *-ṭi*; plur. *-ō*. Neither of these is subject to change, no matter what the gender, number or case of the following noun may be.

The dat. suffix is *ṭi* which may become *ṭi* in the plur., but in ordinary conversation no change is made. As in the other



dictates it may be added to adverbs and prepositions with the general idea of direction to in time or space.

The preposition "from" is *jo*, *je* or *zho*, the plural form being in practice the same, though sometimes said by the people to be *je* or *je*.

The two agent suffixes are *-oi*, *-ei* or *-i* for the sing. of the fact, with *-je* or *-je* preceded by a short vowel for its plur. the second being *-u* or *-a* for both sing. and plur. In Kōhistan, however, the two forms are not kept so rigidly distinct as in Gūrā, and in the case of nouns the second form is frequently employed for the fact. With pronouns this is rare, the forms being as a rule distinguished from one another.

The accus. is generally the same as the nomin.

The prep. *aj*, upon, is added directly to the word without the addition of *zh*, thus *gōzā ajā* upon the house: *ajā ajā* on the head: *ajāpi ajā* upon the forehead: *mō ajā* upon me.

In both of these many nouns make little difference between the sing. and the plur., except in the genit. and in the ending for the first agent. Even in the case of the agent the final *je* or *je* is so faintly pronounced in Kōhistan that often it is hardly audible. There is a tendency in actual speech to assimilate all short vowels.

**PERSONS.**—These do not call for much comment. The first person has three roots, *m-* in the sing., and *b-* and *as-* in the plur. The root *b-* is found in the sing. in Kāshmiri *bol*, while *m-* and *as-* are common in the Aryan languages of North India. Interrogative pronouns are used also as indefinite pronouns, thus words meaning "who?" "what?" are used for "any-one" and "anything."

**Adjectives** ending in *-u* for the masc. sing. take *-a* in the masc. plur. and *-i* in the fem. both sing. and plur. They do not change for case unless used as nouns. Adjectives ending in a consonant are indeclinable except when used as nouns. Khūdāe Pāl, God Holy, is treated as a single noun, the inflectional endings being added to *khā*.

Enumeration is by scores, and the numbers are very simple and regular. For ordinals *mūgh* (13), or *mōgh* (6) is added,

#### VERBS.

The conjugation of verbs is not difficult. It resembles that of the English verb in the fact that *t* is generally sufficient to know one or two parts in order to be able to conjugate the whole. The most noteworthy points are the existence of an organic

passive, the use of two agent forms, with both only one is found in Gūrā *Si*, *ti*, and the fact that in all parts *tes*, whether transitive or intransitive, the verb changes according to the gender, number and person of the subject. It has not that passive construction common to many Aryan vernaculars in India whereby the verb changes according to the logical object with which it becomes the grammatical subject.

The infinitive ends in *-ōny* the *ō* always receiving the accent. It is a verbal noun and may be declined like any other noun in *-u*, taking *-je* for the plur. *uass* and *-i* for the fem. sing. or plur. Thus we have:—

K. *ai kom hōny nistā, hānū, it is right to do this work.*

*mō pash nērgōs, I went to look.*

*tiki khōnē khān nish, it is not the time for eating food.*  
*nkhāz thōn bozhamā shāl I go to pray? In this sentence the dative ending *-je* is omitted.*

The imperat. is formed by adding to the root of the verb *-ā* for the sing. and *-ās* for the plur., or is the same as the root for the sing. and adds unaccented *a* in the plur.:—*kācā, bring; hār, hāra, take away.* The root is found by omitting the ending *-ōny* of the infin.

According to accent verbs are divided into two main classes:—

(1) Those which in the Pres. Ind., and Imperf. accent generally the syllable following the root. They usually make the past in *-ās*.

(2) Those which in the Fut., Pres. Ind. and Imperf. accent the root. They have slight contractions in some of the syllables after the root. Almost all intrans. verbs belong to the second class. Some trans. verbs also belong to it, but most belong to the first.

The future adds to the stem the following endings:—*-ām, -im, etc., -ē -ōi* or *-ei, -ōn -āth* or *-āth, -ōn.* The short vowel of the first sing. varies. When the infin. is monosyllabic (not counting the final short *-y*), the verb is generally somewhat irregular as will be seen from the conjugations in the grammar *zh* and *zi* are apt to be interchanged in all verbs.

The future is in common use as a pres. subj. This corresponds to Kāshmiri, but *Siōā* has greater flexibility than Kāshmiri. Cf. the examples of conditional sentences given lower down. A table of the chief verbs exhibiting irregularity is appended. The irregularities are usually found in the formation of the past tense.

In Gūrā the pres. ind., imperf. and pres. perf. are as a rule a combination of two tenses more or less rapidly uttered, being respectively future with pres. of verb subst., future with

part of verb subst., and past with pres. of verb subst. In Kōhīstān these have been welded into single tenses, though their origin is obvious. Thus we have *kīnūs*, I am bringing, from *kīn* hūs or *kīnūs*: *kīnūs*, I have brought, from *kīn* hūs or *kīnūs*. The imperf. is derived from the pres. invl. *o p. kīnūsē*, I was bringing.

A future indicative doubt is expressed in K. as follows:—the continuative future by the future with hūs, the simple 'will be' by the pres. of the verb subst. with hūs, and the future perfect by the past with hōi.  
*hāgi hūi*, he will doubtless be taking it away  
*hānū hūi*, it will doubtless be so  
*shūnū hōi* "fearing hān" "thēō lakīn pīshon ne hōi, he will have heard that there are Europeans, but will not have seen them."

The past of trans. verbs ends in  
 G. ās ā -āt -ēs -ēth -ē.

Instead of the first three we may have in verbs of the second class, *yās*, *-ās*, or *-ās*, *yā*, *ī* or *-ā*, *-yāb*, *ī* or *ī*.  
 K. ās ā -on or -ān : -es -eth -ege.

Verbs of the second class have for the first three  
*-yās*, *ī*, *-ās*; *yā*, *ī*, *-ā*; *yō* or *-yān*, *-yō* or *-yān*,  
*-yō* or *-yān*.

From *-es* *-ege* *-es* *-eth* *-ege* in which the Gūrēst and Gilgit pasts are combined.

The intrans. past normally ends as follows, the dialects being practically the same.

(i) *-hos* *-ho* *-ho* or *-hi*, *-his* *-heth* *-hi*  
 From *-hēs* *-hē* *-hi* *-hēs* *-heth* *-hē*  
 K. *-hos* *-ho* *-ho* *-his* *-heth* *-hi*.  
 From *-his* *-he* *-he* *-his* *-heth* *-he*.

The imperfect in both dialects is the past with the past of the verb subst., as *hās* *hēs*, I had brought.

A number of intrans. verbs instead of *-hi* in the penultimate syllable have some other syllable, thus—G. *ōn*, come *ālos*: *hishyōn*, conceal oneself, *hōs*: *dhāyōn*, burn, *dādos*: *saeyōn*, be attached *ālos*: *pānchayōn*, hear, *pīūdōs*. These words are almost identical with Kōhīstān. Others are K. *rōn*, cry, *rōlos*: *mīyōn*, die, *mōos*: *wāyōn*, descend, *wīlos*: *mīshōn*, be lost, *nos*.

Some verbs with trans. meanings have past tenses of intrans. form: in Gūrēst some of them take the subject in the agent case.

G. *bizhyōn*, fear, *bizhīlos*: *mēt* *bizhīlos*, I feared.  
*shōyōn*, learn, *shōhīlos*: *mēt* *shōhīlos*, I learned.  
*pīūzhayōn*, hear, understand: *mēt* *pīūdōs*, I understood, heard.

*tāryōn*, to cross, *tārīlos*, has subject in nom. case.  
*mōzhayōn*, *mōzhīlos*, finish, has both a trans. and an intrans. sense with nom. subj.

*yāzhōn*, walk or cause to walk, has *yāhīlos*, walked, with subj. in nom. case, and *yāzīs*, caused to walk, with agent subj. There is also a regular causative *yāzhayōn*.

K. *shīyōn*, learn, *shīhīlos*.

*yēzōn*, walk, *yāzīs*: *yāzōn*, cause to walk, *yēzāyās*.  
 To be finished is *mīyōn*, *mīhīlos*, otherwise the above verbs are practically as for Gūrēst.

*pīyōn*, read, past *pāyās* or *pāhīlos*.

Verbs ending in *-yōn* are a little irregular. Those ending in *-ayōn*, *ayōn* or *ayōn* usually have *-ār* in the future and go back to *-ar*, *ar* or *ar* in the past. They are mostly causative.

G. *dī* *māryōn*, kill *dī* *mārīn*, *dī* *mārīs*: *dī* for *dē*, conj. particle of doing, give, here means "strike."  
*pārūzh-ayōn*, explain, *-ārīn* *-ārīs*.  
*dīzh-ayōn*, wash *-ārīn* *-ārīs*.

In K. the same thing occurs, but the verbs are hardly so regular.

*būzh-ayōn*, awaken, *-yārīn* *-ārīs*.  
*bud-yārōn*, awaken, *-yārīn* *-ārīs*.  
*pārūj-ayōn*, explain, *-ārīn* *-ārīs*.  
*dī māryōn*, kill *dī* *mārīn* *dī* *mārīs*: also without *dī*, also as follows

<i>mīyōn</i> , kill	<i>mārīn</i> <i>mārīs</i> (separate j).
<i>shī-yōn</i> , mix	<i>-yārīn</i>
<i>bīsh-ayōn</i> , ride	<i>-ārīn</i>
<i>cūk-vārōn</i> , stop (trans.)	<i>-yārīn</i>
<i>dhīzh-ārōn</i> , wash	<i>-ārīn</i>
	<i>-ārīs</i>

#### PASSIVE:

The passive is formed by adding *-ī* or *-ē* to the root of the verb. This is much commoner in the Kōhīstān dialect than in the Gūrēst.

(i) *gīyōn*, look: *gīyōn*, or *gīyayōn*, be looked at.  
*shōyōn*, build, make, *shōyōn*, be made.  
*māyōn*, kill *māyōn*, be killed.



The passive is conjugated like an intransitive verb, and has its past-tense forms, as *sanjilo*, it was made.

There is also a passive participle ending, in both dialects, in *lū*, which is declined like adjectives in *-a* : *sanjilū*, made : *phatūlū*, broken. This corresponds to the Hindi passive participle, with *hū*, as *banā hū*, made : in the state of having been made : *torā hū*, broken. An organic passive participle is found in many Arvan hill dialects as in north-eastern Panjabi *kaddhēdā*, ejected : *Gūmāji hēdōrā*, seen.

#### THE CAUSAL VERB

The normal causal form ends in *-yōnu*. In the simplest cases this is added with an intervening *a* in Kohistani often without this *a* to the root of the verb which is to be rendered causative.

G. *qākōnu*, look at :

K. *qākōn*

G. *paṣhōnu*, see

K. *paṣhōn*

G. *sinōnu*, learn

K. *sinōn*

Frequently the root of the causal is changed.

G. *khaṣhōnu*, ascend

K. *khaṣhōn*

G. *vāzhōnu*, descend

K. *vāzhōn*

G. and K. *dāzhōnu*, burn

(intr.)

G. and K. *chīzhōnu*, tear

(intr.)

G. and K. *shishōnu*, be dry,

attached

G. and K. *ṣaṣhōnu*, be

understand

G. and K. *parūzhōnu*, hear,

explain.

#### AGENT PARTICIPLE

The agent participle corresponding to Hindi and Urdu *-wāla* ends in *-k*, but the formation is not always regular. The most usual method of forming it is to add *-ēk* to the root for verbs of the first class, and *-ak* unaccented for those of the second.

G. and K. *qākēk*, looked : *thākēk*, door : *qākēk*, bringer and on the other hand we have

G. *khaṣhōk*, descended from *khaṣhōnu* : *vāzhōk*, walker, from *vāzhōnu*

*khaṣhōk*, eater, from *khaṣhōnu* is contracted.

In Kohistani the infin. is used in this way in agreement with a noun, as *nisōng mōghā*, a keeper : *camat thōng mōghā*, a man who hastens.

#### CONJUNCTIVE PARTICIPLE

The conjunctive participle corresponding to the Hindi and Urdu *-kar* or *-ke* is formed by adding *-ē* to the root for verbs of the first class and *-i* for the second. There are slight irregularities.

G. and K. *qākē*, having looked : *thē*, having done : *ātē*, having brought : *kūṭē*, having beaten.

*khaṣhē*, having ascended : *yāzē*, having walked : *paṣhē*, having seen : *gē*, having gone, is formed from the root of the past tense *gās* (*bozhōnu*, to go).

#### COMPOUND VERBS.

Verbs compounded with nouns and adjectives. As in Hindi and Urdu, and to a greater extent than in Kashmiri, verbs are joined to nouns and adjectives to express a single idea. The commonest verb used in this way are *thiyōnu*, do or make (K. *thōnu*) : *dyōnu*, give (K. *dōnu*) : *bōnu*, become. Others are *ōnu*, come : *vālyōnu*, bring down (K. *vālyōnu*) : *vāzhōnu*, descend (K. *vāzhōnu*).

G. *thātharai thiyōnu*, trembling make, tremble.

*bigh dyōnu*, twisting give, twist.

*lāṭh bōnu*, shake (intr.) : *lāṭh dyōnu*, shake (tr.) : *lāṭh*

(K. *lāṭh*) means shivering.

*āzū vālyōnu* (K. *āzū vālyōnu*) to bring down rain (referring to God), to rain.

K. *lāmān dōnu*, swim.

*dai vālyōn*, bring down beard, to shave.

*chigi vāzōn*, sneeze descend, to sneeze (G. *chiñ vāzhōnu*).

*coṭ dōnu*, to strike.

Verbs compounded with other verbs.—Verbs are compounded in this way to express such ideas as ought, ability, knowing how to.

*Ought*.—In Gūresi this is expressed by *bozhi* with the infin. *bozhi*, from *bozhōnu*, to go, corresponds exactly to the

Kāshmiri *gātsh*, from, *gātān*, to go; *bozhi dōng*, one ought to give, it is necessary or right to give, Kāshmiri *gātsh dōn* : cf. Hindi *dān chhīve*.

In Kōhistan some such word as *māḡu*, good, is used, as *dōn māḡu hān* it is good to give.

*hāḡi*—hōm, be able, with the inf. *ḡ*, to *yāzhōng nai hē*, thou art not able to walk : K. *mō yāzhōng bom*, I can walk : In K. this is sometimes shortened, thus *mō yāzh*, thou, I can walk, to *bozhi hē*, thou canst or mayest go.

*Know How To*—*dasōng* (ḡ, and K.), and *isōng* (K.).

4. *know* *how* *to* dig, *mōsu cāk chōng nai dīsgu*, I know how to dig, I do not know how to dig.

K. *mōs pōngtr dōng hāstēm*, I know how to hobble (a horse). *tus dōn dōn m dāstē*, thou dost not know how to hunt.

### PRONOMINAL SUFFIXES.

Pronominal suffixes which are so fully developed in Kāshmiri, and add so much to the difficulty of that language, are comparatively rare in Sinā. I have not noticed them at all in Kōhistan. In Gūrest I have noticed them for the second sing. and second and third plur. always to express an object, direct or indirect.

*hī*, is : *hīi*, is to thee : Kāshmiri *chūy* from *chuh*, is

*hōn*, is to you :

*hīkh*, is to them " *chūkh*

*kūyōng*, to beat : *kūtem*, I shall beat

*kūḡmēt*, I shall beat thee : cf. Kāsh. *māḡy*, I shall

*kūḡmou*, I shall beat you " *māḡyḡ*, I shall

*kūḡmēkh*, I shall beat them " *māḡtikh*, I shall

beat them

In Kāsh. *māḡy* the suffix is dative; I shall beat thee is *māḡtikh*.

### INTERROGATIVE PARTICLE.

When an interrogative sentence does not contain one of the ordinary interrogative words such as *how*, *when*, *why*, *where*, etc., a special particle is often inserted. The particle is *dā* in Gūrest, and *hā* or *ḡ* in Kōhistan. Down the Indus from Gilis *ḡ* is commoner than *dā* which is hardly found. These particles are sometimes used with the imperative and then have the effect of softening the abruptness of an order.

(1. *māḡu boi hō dā* ? K. *māḡu hō ḡ*, art thou well ?  
*kōkōe hē dā* (ḡ), are there hens ?

*hēḡi āḡ dā* (hā), bring the horses. The force of *dā* or *hā* is that of English "will you," bring the horses, will you.

*mōsu āḡmākū pūn dā* (ḡ), may I drink tobacco ? (i.e. smoke).

These particles may not be used along with an interrogative pronoun, adjective or adverb.

### CONDITIONAL CLAUSES.

(Kōhistan.)

(1) (i) the form "if he eats this he will live"; protasis and apodosis both future in sense Kōh. has protasis in past, apodosis future.

*mō khvās* to *mīrūn*, if I eat this I shall die.

In a variety of this the pres. ind. may be used in the protasis :

*hārō* to *hār*, *mā hārō* to *pūn* *thō* : if you are taking this (i.e., if you wish to take it), take it, if you are not taking it, leave it. "You" here is sing. If a plural is meant the sentence becomes *hārḡthā* to *hārḡ*, *mā hārḡthā* to *pūḡ* *thā* the meaning being otherwise the same.

*sēsī hārō* to *hārḡ*, *mā hārō* to *mā hārḡ*, if he is taking it (wishes to take it), let him take it, if he is not taking it, let him leave it. *Hārḡ* is concessive, corresponding to English *hārō*, *hārō*, *hārō*.

(2) (i) the form "if he were to eat this he would die" or "if he had eaten this he would have died." These are not clearly distinguished. In most Indian languages the context has to decide which sense is intended, and that in spite of the existence of forms which ought to decide the point without the context.

The protasis has either (i) the past tense with the subordinate particle *to*, the past tense being deprived of its suffix, or (ii) the past tense uncontracted along with the past of *hōng*, to be, used with *to*; in this case the past of *hōng* loses its suffix. Strictly speaking the first of these should mean "if we were to do," etc., and the second "if he had done," etc.

The apodosis has either the future with *hīe* (hīe being indeclinable), or the future with *to*. The former is commoner.



mō bēl-ā-to (or ālos bī-to), sōsē mām, pōise dei bīle, if I had come yesterday, the Sāmb would have given me a pie.

sōsē jūāhā (cerebral) kheon bī-to, bīh ne mīma bīle (or ūe-mūyāhā-to), if he had eaten the medicine, perhaps he would not have died.

koe ge āl-to (or ālo bī-to), pōies laizhī bīle, if anyone had come, he would have obtained a pie.

koe ge āl-to, mō thēm bīle, if anyone had come, I should have done it.

It will be seen that āl-to, bīl-to and bīle are indeclinable. The form with simple āl-to may mean either "were to come," or "had come," while that with ālos bīl-to or ālo bīl-to must mean "if he had come," etc. bīl-to is contracted from bīle and lo. To, the particle of subordination, plays an important part in all subordinate clauses.

The following clauses will show the forms used for the different persons and genders.

mō āl-to or ālos bīl-to, if I were to come or had come.  
tu āl-to or ālo bīl-to, if thou wert to come or hadst come.  
yo āl-to or ālo bīl-to, if he were to come or had come.

bō āl-to or ālās bīl-to, if we were to come or had come.

tsō āl-to or ālēt bīl-to, if you were to come or had come.

ye āl-to or āl bīl-to, if they were to come or had come.

To get the fem. one must change ālos ālo ālās ālēt āle into ālis āli ālis ālīt ālīt, thus:

mō āl-to or ālis bīl-to, if I (fem.) were to come or had come.

āl-to and bīl-to are not changed.

#### TEMPORAL CLAUSES.

(Kohistán.)

"At the time of doing" is rendered by khep or khin, time, with the verb in the tense required by the sense.

mō tiki khyās khēni (or khini), at the time that I was eating food: lit. I ate food at-the-time.

tsō ālēt khēni (or khini), while you were coming: lit. you came at-the-time.

khēn may be used with the infu.

tiki khōnāi khēn bīlū: bread eating-of time became, it is time to have food.

#### PURPOSE, CONTINGENT RESULT.

(Kohistán.)

Purpose is expressed by the future with or without bīle. A connecting conjunction is not required. This construction does equally well for all purpose clauses whether in English they are past or future; the underlying idea is that they are always future with reference to the time of the main verb.

thūlo bktāhō hūā! thā, bēst khōn khūshālēs thōn, kill the fat calf that we may eat and be happy.

tho mūrā kārē ge āk lach gn ni dā nō tomi somātā sōi tōmashā thēm bīle, thou never even gavest me even a goat that I might make fun with my (same-age) companions.

The same construction is used to express contingent result. See the second sentence under the next heading—I am not worthy that people should say.

Purpose may also be expressed by the dative of the infinitive:—

tiki khōnāp gou bread eating-for he-went, he went to have food.

#### QUOTATIONS.

(Kohistán.)

The narratives well illustrate the use of the verb thōng, do to indicate quotations. It is placed *after* the words quoted.

"kānōi kyē thēt" thē, klojou, "quarrel why ye made?" having—said he asked, i.e. he inquired saying, why did ye quarrel?

mō laik no hūs "thet pugh hū" thē jikās ruzān, I worthy not am "thy son is" having-said people may say, i.e. I am not worthy that people should speak of me saying I am thy son.

shūnlū bōi "Fēraingī hanp" thētō pashou ne bōi, heard he-will-be "Europeans are" having-said, saw not will-be: he will have heard that (saying) there are Europeans, but will not have seen them. The loan-word shūnlū, from shūnōny, ūrdū sūnā, is striking. Like the more usual pārdūzhōng, it is considered intrusive.

Kāshmiri Influence.

The Gūrēs and Tīel people are bilingual speaking both Kashmiri and Shīnā. Their dialect has several points of resemblance to Kashmiri not found in Kohistán. The following may be noted:

(i) *bozhi*, ought, from *bozhiŋ*, go, corresponding to Kashmiri *gkishi* from *gkishiŋ*, go : as *bozhi* *gkishiŋ*, one ought to look : Kash *gkishi* *wiŋhiŋ*.

(ii) The use, though to a very limited extent, of pronominal suffixes : *hai*, is to thee : Kash, *chūy* (hi, is : Kash, *chūi*).

*kūŋmōkh*, I shall beat them : Kash, *mūŋmōkh* : (*kūŋmō*, I shall beat : Kash, *mūŋmō*).

(iii) The partially adjectival nature of genitives, which change according to the number and gender of the nouns governed, but do not change for case. The genitives in the Dras dialect of Sinā do the same.

(iv) The vocabulary has a few Kashmiri words not used in Kohistan. as *sāŋ*, half more than ; *sāŋ* *qar*, 4½ : Kash *sāda* *leŋ* : *sāda*, quarter more than, *sāda* *asli*, ½ : Kash, *sawāda* *āh* : *thāh*, butter : Kash, *chūt* (Koh, *gūt*) : *kāŋi*, bridge, Kash *kāŋi* (Koh, *sō*, *kāŋi*) : the *r* in *pōŋ* (Koh, *pōŋ*) is also Kashmiri.

A number of other words show the influence of Kashmiri.

The Dras people are trilingual, speaking Purik in addition to Sinā and Kashmiri. This applies only to the Dras plain, further down the valley they cannot speak Kashmiri. In Dras one notices a sharply bisected *s* which is not unlike the Kashmiri *ś*, though it has less of the *t* element.

# ACCIDENCE OF THE KOSHISTANI DIALECT.

## NOUNS.

	Singular.	Masculine.	Plural.
Nom. un-l-y father		a	
Gen. -oi	-o		
Dat. -aŋ	-aŋ, -aŋei		
Prep. -a (jo, ja, zho, kkei, oŋo).	-a (je, jel, zho, kkei, etc.)		
Ag. I. -ol	-a jō, ja		
Ag. II. -aŋ, -aŋ, -aŋ	-aŋ, etc.		

The pronunciation of the prep. *jo*, and of the final short vowel of Agent II is inconstant. It is doubtful whether in ordinary speech anyone makes a difference between the sing. and plur. forms of *jo* and *ru*.

Nom. <i>hāl</i> : boy	<i>hāl</i>
Gen. <i>hāl-ei</i>	<i>hāl-o</i>
Dat. -aŋ	-aŋ
Prep. -a	-a

## Singular.

## Masculine.

## Plural.

Ag. I *hāl*

*hāl jō, ja*  
*hālŋ, etc.*

Ag. II. *hālŋ, etc.*

Nom. *zā*, brother

*zā jō, ja*

Gen. *zā-wei*

*zā -ū*

Dat. -aŋ

-aŋ

Prep. -aŋ

-aŋ

Ag. I. -wī or -wī

-ū jō, ja

Ag. II. -sa, etc.

-saŋ, etc.

Nom. *rā*, *mja*, king

*rā jō, ja*

Gen. *rāei*

*rā jō, ja*

Dat. *rāŋ*

-aŋ

Prep. *rā*

-aŋ

Ag. I. *rā*

-ū jō, ja

Ag. II. *rāŋ, etc.*

-is

Nom. *pūŋh*

*pūŋh*

Gen. -ei

*pūŋh*

Dat. -aŋ

*pūŋh*

Prep. -aŋ

-aŋ

Ag. I. -i

-ō jō, ja

Ag. II. -sa, etc.

*pūŋh*, etc.

Nom. *gāl*, *gāl*, stream

*gāl*, *gāl*

Gen. *gāl*, *gāl*

*gāl*, *gāl*

Dat. *gāl*, *gāl*

*gāl*, *gāl*

Prep. *gāl*, *gāl*

*gāl*, *gāl*

Ag. I. *gāl*, *gāl*

*gāl*, *gāl*

Ag. II. *gāl*, *gāl*

*gāl*, *gāl*

Nom. *gāl*, *gāl*

*gāl*, *gāl*

Gen. *gāl*, *gāl*

*gāl*, *gāl*

Dat. *gāl*, *gāl*

*gāl*, *gāl*

Prep. *gāl*, *gāl*

*gāl*, *gāl*

Ag. I. *gāl*, *gāl*

*gāl*, *gāl*

Ag. II. *gāl*, *gāl*

*gāl*, *gāl*

Nom. *gāl*, *gāl*

*gāl*, *gāl*

Gen. *gāl*, *gāl*

*gāl*, *gāl*

Dat. *gāl*, *gāl*

*gāl*, *gāl*

Prep. *gāl*, *gāl*

*gāl*, *gāl*

Ag. I. *gāl*, *gāl*

*gāl*, *gāl*

Ag. II. *gāl*, *gāl*

*gāl*, *gāl*

Nom. *gāl*, *gāl*

*gāl*, *gāl*

Gen. *gāl*, *gāl*

*gāl*, *gāl*

Dat. *gāl*, *gāl*

*gāl*, *gāl*

Prep. *gāl*, *gāl*

*gāl*, *gāl*

Ag. I. *gāl*, *gāl*

*gāl*, *gāl*

Ag. II. *gāl*, *gāl*

*gāl*, *gāl*

Nom. *gāl*, *gāl*

*gāl*, *gāl*

Gen. *gāl*, *gāl*

*gāl*, *gāl*

Dat. *gāl*, *gāl*

*gāl*, *gāl*



Reminiscence.

Singular.	Plural.
Prep. <i>ae-i</i>	<i>co</i>
Ag. I. <i>-i</i>	<i>co je</i>
Ag. III. <i>-i-sq, etc.</i>	<i>co-sq, etc.</i>
Nom. <i>mā-lā-i</i>	<i>mā-lā-i</i>
Gen. <i>-i</i>	<i>-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>
Nom. <i>sā-si, sieter</i>	<i>sā-si-r-i</i>
Gen. <i>-i</i>	<i>-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>

All nouns ending in *s* and *sh* inflect in *z* and *zh*.

Nom. <i>mā, mother</i>	<i>mā-lā-i</i>
Gen. <i>-i</i>	<i>-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>
Nom. <i>ā-je, -i, mother</i>	<i>ā-je</i>
Gen. <i>-i</i>	<i>-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>

PRONOUNS.

Nom. <i>mō, mōh, I</i>	<i>bē</i>
Gen. <i>-i</i>	<i>ā-s-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>

The masc. and fem. are the same except that in the nom. pl. and ag. plur. the fem. has the additional forms *bā, bāsū*. As in the case of nouns the final *u* of the agent is frequently inaudible. It also interchanges with other short vowels. So with all other pronouns.

NOUNS.

Singular.

Nom. <i>tu, thou</i>	<i>tao</i>
Gen. <i>-i</i>	<i>tsai</i>
Dat. <i>-i</i>	<i>tsai</i>
Prep. <i>-i</i>	<i>tsai</i>
Ag. I. <i>-i</i>	<i>tsai</i>
Ag. II. <i>-i-sq, etc.</i>	<i>tsai-sq, etc.</i>

The masc. and fem. are the same.

Nom. <i>so, he, that, it, fem. se</i>	<i>se</i>
Gen. <i>-i</i>	<i>san-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>

Except in the nom. sing. the masc. and fem. are the same.

Nom. <i>ā, that</i>	<i>ā</i>
Gen. <i>-i</i>	<i>ā-yin-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>

Masc. and fem. are the same.

Nom. <i>yō, fem. ye, this</i>	<i>ye</i>
Gen. <i>-i</i>	<i>ye-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>

Masc. and fem. the same except in nom. sing.

Nom. <i>nūh, fem. nūh, he, she, nūh</i>	<i>nūh</i>
Gen. <i>-i</i>	<i>nūh-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>

In the plur. the masc. and fem. are the same.

Nom. <i>ādeu, of this or that kind.</i>	<i>ādei</i>
Gen. <i>-i</i>	<i>ādei-i</i>
Dat. <i>-i</i>	<i>-i</i>
Prep. <i>-i</i>	<i>-i</i>
Ag. I. <i>-i</i>	<i>-i</i>
Ag. II. <i>-i-sq, etc.</i>	<i>-i-sq, etc.</i>



Similarly declined is *kṛdau*, of what kind? or of that kind which. In these words the *au* is almost like *au* in English "are."

Nom. *kṛō*, that very  
Gen. *kṛō-ai*  
Dat. *-āi*  
Ag. I. *-si*  
Ag. II. *-su*

For the plural one of the other demonstrative pronouns is used.

Nom. *anū*, that; fem. *anī*;  
Gen. masc. and fem. *anūsai*, etc.

Nom. *kōi*, *hōe*, who? anyone, someone

Gen. *kōi-ai*, fem. *kōi-ai*

Dat. *-āi*  
Prep. *-i*  
Ag. I. *-i*, *-a*

Indeclinable are *kinā*, who or what (interrog.) or which or what (relative) *jok*, *jo*, *zhok*, *zho*, *jei*, *zhei* all meaning "what?", anything, something. The form *jei* or *zhei* appears to be the only form used before *ga*, even, also, as *jei ga ne āi*, no one or nothing at all came. In this phrase it is used for both persons and things.

Also indeclinable are *aki*, self (nom.) as in I myself, he himself, they themselves, etc. used for all the persons and both genders; *kak*, so much or many, *kakā*, how much or many?

*khaō* or *khe mñhzei gōs* *hīnī*? what man's house is it?

The genitives of nouns and pronouns have not the adjectival character which they have in so many Indian languages, but remain unchanged no matter what may be the gender, case or number of the word following, i.e. the word indicating the thing possessed.

#### ADJECTIVES.

Adjectives are generally of the same form as nouns and are not declined for case unless when used as nouns. Those ending in *-u* have fem. sing. in *-i*; masc. plur. *-a*, fem. plur. *-i*.  
*mñhī mñhzei gōs*, a good man's house.  
*khaēi cōi dī*, a bad woman's daughter.

#### NUMERALS.

In the list of cardinal numerals the first in each case is the form used in *Jalkot* and the second that used in and near *Glas*.

1. <i>hik</i> or <i>hōk</i> or <i>āk</i> :	<i>yk</i>	50. <i>dibū</i> or <i>dibvō ga</i>	<i>dibvō gē dāi</i>
2. <i>dū</i>	<i>du</i>		
3. <i>gei</i>	<i>gē</i>	53. <i>dibū</i> or <i>dibvō ga</i>	<i>dibvō gē dāi</i>
4. <i>cār</i>	<i>car</i>		
5. <i>pōsh</i>	<i>pūch</i>		
6. <i>gva</i>	<i>ga</i>	60. <i>gōbyō</i> :	<i>gēbi</i>
7. <i>sāt</i>	<i>sāt</i>	63. <i>gōbyō ga</i>	<i>gēbi gē gē</i>
8. <i>ās</i> :	<i>āst</i>	<i>gōi</i> :	
9. <i>nāi</i> :	<i>nāi</i>	70. <i>gōbyō ga</i>	<i>gēbi gē dāi</i>
10. <i>dāi</i> :	<i>dāi</i>	<i>dāi</i> :	
11. <i>akāi</i> :	<i>ākāi</i>	70. <i>gōbyō ga</i>	<i>gēbi gē dāi</i>
12. <i>bāi</i> :	<i>bāi</i>		
13. <i>gōi</i>	<i>gōi</i>		
14. <i>ekhūndi</i>	<i>caunde</i>	80. <i>carbyō</i> :	<i>carbi</i>
15. <i>pñuz/lei</i>	<i>pñuzle</i>	85. <i>carbyō ga</i>	<i>carbiō ga</i>
16. <i>gōi</i>	<i>gōi</i>	<i>ās</i> :	<i>āst</i>
17. <i>sātā</i> :	<i>sātāi</i>		
18. <i>āsāt</i> :	<i>āstāi</i>	90. <i>carbyō ga</i>	<i>carbiō gē</i>
19. <i>kūnh</i> :	<i>kūnh</i>	<i>dāi</i> :	
20. <i>hū</i>	<i>hū</i>		
21. <i>bū ga ik(h)</i> or <i>hū ga</i> <i>ik(h)</i> :	<i>bū gē ik(h)</i> or <i>hū gē</i> <i>ik(h)</i> :	95. <i>carbyō ga</i>	<i>carbiō gē</i>
30. <i>bū</i> or <i>bū</i>	<i>bū gē dāi</i>		
<i>ga dāi</i>		100. <i>shāl</i> :	<i>shāl</i>
31. <i>bū</i> or <i>bū</i>	<i>bū gē ākāt</i>	103. <i>shāl ga</i>	<i>shāl gē gē</i>
<i>ga ākāt</i> :		<i>gēi</i> :	
40. <i>dibū</i> or <i>dibvō</i> :	<i>dibvō</i>	200. <i>du shāl</i> :	<i>du shāl</i>
45. <i>dibū</i> or <i>dibvō ga</i>	<i>dibvō gē</i>	1000. <i>zif</i> :	<i>zif</i>
<i>pōsh</i> :			

Ordinal numbers are formed by adding *mūgū* (fem. *mūgi*, plur. *mūgi*, fem. *mūgi*) to the cardinals including the first; thus, second, *dumūgū*; first, *hōkmūgū*; 31st, *bū ga ākāmūgū*.  
half is *hūi*; 3½, *gē ga hūi*; 1½ *hū ga hūi*, etc.  
three-quarters is expressed by *pau kām*; thus 5½, *pau kām gva*:

one-quarter by *pau ājā*, as 2½ *pau ājā dū*.

Once, twice, ten times, etc. are expressed by the words *dūm* and *vāri* unchanged, as *ākt dūm*, eleven times; *vāri* is less common, *gōi vāri*, thirteen times.

The idea of "each" in four, five each, etc., is indicated by the repetition of the number, as *gōi gōi*, thirteen each.



The suffix *-dik* may be added to even numbers, as *daikik* ten. This may be connected with the suffix *-ik* already alluded to. See full discussion at end of syntax of Gligin dialect. The number with *-dik* may be repeated as *daikik daikik*, ten each.

## VERBS.

## Verb Substantives.

Singular.	Plural.
Present.	
<i>hās</i> or <i>hānūs</i> , I am	<i>hās</i> or <i>hānūs</i> , we are
<i>hāt</i> or <i>hātū</i> , thou art	<i>hāt(h)</i> or <i>hāt(h)</i> , you are
<i>hā</i> or <i>hānū</i> , he is	<i>hā</i> or <i>hānā</i> , they are
Feminine.	
<i>hās</i> or <i>hainēs</i>	<i>hās</i> or <i>hainēs</i>
<i>hāt</i> or <i>hainī</i>	<i>hāt(h)</i> or <i>hainēt(h)</i>
<i>hā</i> or <i>hainī</i>	<i>hā</i> or <i>hainī</i>

The *ā* in the fem. is pronounced like the *a* in "man." but a little tenser.

asīlos, fem. -ēs	Past.
-ō	-ēs, fem. do.
-ō	-ēth "
-ō	-ē "

The first letter *-ā* in the plur. and in all the fem. resembles the *a* in "man." The *ī* is between *l* and German *ü* (short).

## TRANSITIVE VERB.

*ātōny* (sometimes *ārōny* or *ādōny*), to bring.

The accent is on the second syllable throughout the verb except where otherwise indicated. This is the characteristic of verbs of the first class. The second class accents the root and consequently contracts some of the endings. There is little difference between the two classes.

Imperat. <i>tūsū ātēs(h)</i>	asīlos, fem. -ēs
Fut. <i>mōstū āt-īm</i>	<i>bēsū -ōn</i>
<i>tūsū -ē</i> or <i>ādē</i>	<i>tsosū -ēs'h</i>
<i>sosā -ēi</i> or <i>ārēi</i>	<i>sesā -ēn</i>

In *-ēi* the *ē* is often German *ö*. (short). Concessive, only 3rd sing. and plur. *ātetā*.

Pres. Ind. <i>mōstū āt-īmūs</i>	asīlos, fem. -ēs
<i>tūsū -ēiū</i>	<i>bēsū -ōnās</i>
<i>sosā -ēiū</i>	<i>tsosū -ēs'thā</i>
	<i>sesā -ēiū</i>

Singular.	Plural.
Imperfect <i>mōstū āt-īmūsā</i>	<i>bēsū -ōnās</i>
<i>tūsū -ēi</i>	<i>tsosū -ēs'h</i>
<i>sosā -ēi</i>	<i>sesā -ēnā</i>

The accent is on the first syllable in the 1st sing. otherwise on the second.

The imperfect may also be formed by combining the fut. with the past of the verb subst. *ātīm asīlos*, etc.

Past <i>mō āt-ās</i>	asīlos, fem. -ēs
<i>thō -ā</i>	<i>tsā -ēth</i>
<i>sosī -ou</i> , -ū (some- times -oa).	<i>tsānā -ege</i>

Fem. *āt-es -egi -es -eth -ege*.

I doubt whether there is any real difference between final unaccented *e* and *i* in this or the next tense.

Pres. Perf. <i>mō āt-āst</i>	asīlos, fem. -ēs
<i>thō -ō</i>	<i>tsā -ēthā</i>
<i>sosī -ō</i>	<i>tsānā -ēnā</i>

Fem. *āt-ēsā -ānī -ēsēthē -ānī*.

The pluperfect is formed by joining the past to the past of the verb subst. *mō ātās asīlos*, I had brought.

Conjunctive Participle, *ātā*, *ātātā* or *ātētō*, having brought. Agent *ātāk*, bringer. This may also be expressed by the infin. used as an adj. in agreement with a noun, as *ātōnā mūshā*, a bringing man, bringer.

## PASSIVE.

The passive is made by inserting *ij* or *izā* after the root. The verb is then conjugated regularly as in intrans. verb. It is probable that often the idea of such a verb is middle rather than passive.

*ātijōny*, to be brought: *ātijām*, I shall be brought: *ātijlos*, I was brought. *ātijlos* is conjugated like *asīlos*.

A passive partic. is formed directly from the active verb by adding *-ilū* (plur. *-ilā*: fem. sing. and plur. *ilī*) to the active root:—

*ātīlū*, having been brought, brought.

*hārōny*, take away (verb of class II).

One or two parts will be sufficient. Accent on 1st syllable except where shown.

## Singular.

## Plural.

Imperat. *hkr**hkrā*Concessive *hkrā*Future *hkr-ōm*

-e

-on

-i

-āth

Pres. Ind. *hkr-amūn*

-ōn

-ō

-ouks

Pres. Perf. *hkr-amūsa*

-ōm

-ā

-āthā

-ā

-ām

Past *hkr-ās*, etc. regular like *ās*.

Subjects of intrans. verbs are in the nomin., those of trans. are in Agent I for past tenses and in Agent II for other tenses. In *Kohlschūn Sinā* Ag. II is frequently used instead of Ag. I.

*hozhōm, go.*Imperat. *ho(h)**hozha*

Future regular as for *hkrōm* above.; so with Pres. Ind. and Imperf.

Past *gās**gēs* or *gyēs**gā**gōh* or *gyōh*Fem. *gōu**gō* or *gyō**gēs* or *gyēs**gēs* or *gyēs**gei* or *gyei**gōh* or *gyōh**gō* or *gyō**gō* or *gyō**ōm, come.*Imperat. *ē(h)**yā*Fut. *ōm**ōm* or *ūp**ē**yāth**ōi**ōn*Imperf. *ōmūsa**ōmūsa**ōn**ōmūsa**ōn**ōmūsa*

The occurrence of cerebral *y* in 1st plur. fut. and imperf. is interesting.

Past *ās* reg. like *ās*.Fem. aff-*is-i-i-ya-ya-i-i*.*thōm, do make.*

## Singular.

## Plural.

Imperat. *thē(h)**thēā'*Fut. *thēm**thōn**thē**thēā'ih*Past *thōi**thōn**thās**thēs**thā**thet*Conj. Part. *thō, having done*; Agent *thēk, doer**thou**pyōm, drink.*Fut. *piu**piou**pie**piāth*Past *piēs**piu**piās**piēs**piā**piēt*Fem. *pē-es-o-e-es-et-egi.**pēgi**khōm, eat.*Fut. *khūm**khon**khā**khāth*Past *kh-y-ās**khon**khā**khōs**khā**khāth**khā**khāth**siōm, recognise.*Fut. *si-ōm**si-ōn**si-ōi**si-ā**si-ō**si*Past *siēs**siēs**si**siēt**siōn**siēgi**mhyōm, die.*Fut. *mhyōm, mhyōm, etc.*Past *mhyōs**mhyōm**mhyō**mhyōm**mhyō**mhyōm*Conj. *mhyōm, become*Conj. *mhyōm, become*



Singular.	Plural.
Fut. bom or ham	bōm
bē bēā or bōi	bēt
hai, bāp or bōi	bām or bām

Past bilos, etc.

byōng, sit.

Fut. bām	bēōm
bā	bēt
bēi	bām

Past bātos or bāthos: plur. bātes, bāthes, bātyes or bāthyas.  
Fem. bēi- or bāph- or bēy- or bāthy-es -e-i-es-eth-e.

likhōng, write.

Fut. likhām &c.,	-ōm
Imp. cf. likhēmōsa	-vām
-ēs	-ēm
-ēs	-ēm

Accent on second syllable except in 1st sing. when it is on first. Note cerebral ŋ in 1st plur.

Past likhyās

The following list gives the conjugation of the principal verbs which may cause difficulty. On the whole the verbs in Sina are easy. The parts given are in fin., future and past.

	Infinitive.	Future.	Past.
arrive,	iph-ōng	-om	-klos
angry, be,	roj-ōng	-ām	-llos
ascend,	likh-ti-ōng	-thām	-tās
ask, beg,	likh-ōng	-ām	-ās
attach (Urdu	gh-ōng and	-ēm	-ās
likhānā)	ghay-ōng	-ēm	-ās: see "be detained."
awake (trans.)	būzh-ār-ōng	-yārām	-ārēs
and (intr.)	būd-yār-ōng	-yārām	-ārēs
begin (Urdu	būd-yōng	-ām	-llos
likhā)	lom-ōng	-ām	-llos
boil (trans.)	rūn-ōng	-ām	-ās: intr. rūn-t-
born, be,	jōm	jūm	zhōng.
break (intr.)	chij-ōng	3 s. -i	jālos
burn (trans.)	dāy-ōng	-ām	3 s. chido
(intr.)	dāzh-ōng	-ām	-ās
bury, see "in-			dados
sert"			

Infinitive.	Future.	Past.
cold, be (person)	ōm	gālos
and	-ām	-llos
conceal (person)	-ām	llos
cook, see "boil"	-ām	-llos
crawl,	-ām	-llos
decline, set of	rām	rōlos
sun, etc.	-ām	-llos
descend,	-ām	yātos
descend, use to,	-ām	-ās
detained, be,	-ām	-ās
thick,	ghām	sātos: (Urdu lag-nā, see "at-tach.")
die,	mir-yōng	-ām-izhām mōlos
explain,	par-jāy-ōng	-ārēm -ārās
fall,	pōng	pōlos
fear,	bāzh-ōng	-ām -llos
finished be,	mū-ōng	mūtos
forget,	ām-b-shōng	-tōs
full, be	pūjām	pūnos
	-ām	tūtos
	-ām	-llos
give,	dōng	dās
grind,	pez-ōng	-ās
hear, understand	par-t-ghōng	-ghām -dōs
hungry, be,	ūn-yōng-yām or	-ān-llos
kill,	marōng	mārās
	marōng	mārās
keep, rear,	riqhl-ōng	-ās
laugh	hāzhōng	hāzlos
learn	shō-ōng	-llos. The first is almost u
lick	lik-ōng	-yās
lose	nāy-ōng	-ās
lost, be	nōsh-ōng	-nōtos
love	ōid-ōng	-ās
look	cin-ōng	-ās
massage	ghāk-ōng	-ās
mend	mon-yōng	-ās
mix	pūyōng	pūyās
obey	likh-t-irōng	-yārām
obtain	mām-ōng	-ām
	lham	lhās



	Infinitive.	Future.	Past.
obtained, he	l(h) aizh-ōny hāsh-ōny noī ōny	-km -km -km	-los or lardos -los -los
play	put on (clothes)	bon-ōny	-km -km
put in, see "in- set"			
read	pān-yōny	-ym	-yās or -los rāyās
read, say	rāz-ōny	-im	lās
reap	lony	lin	
rent, see "keep"			
ride	hākh-ā-ōny ūth-ōny	-ākhim -im	-ārlos -los: see also "ascend"
rig			
run away	ūē ōny	-kin	-ūtos
scratch	khiū-ōny	-im	-ās
see	pāsh-ōny	-im	-ās
seize	pyōny	pēm	pās
set, of sun, etc., see "decline"			
sew	stōny	sim	sās
show	gāky- and pā- slay-ōny	-ēm	-ās
sleep	stōny	son	sutos
row	jāl-ōny	-km	-ās: j almost zh
slop (intr.)	cūk-yōny	-ym	-ylos
(trans.)	cūk-yā-ōny	-yārim	-jās
strike (intr.)	hāsh-ōny	ārd ring.	
swell	phūy-ā-ōny	bash-ei, i-bashon	
take away	hār-ōny	-arim	-los
tired, be	gū ōny	-im, -am	-ās
understand, see "hear"	son-ōny	-im	-los
walk	yāz-ōny	-im	yālos: imperial. yās yāza
.. cause to	yāz-ōny	-im	-kyās
warm oneself	khāz-ōny	-im	-los
wash	dzā-ōny	-im	-ēyās
write	hāsh-ōny	-im	-yās

(Comparison of the past tense in Gilgiti, Kohistani and Gurel verbs. Those which in Gilgiti belong to the 1st conf. and make their past in -ēgās, ēgās, correspond to the 1st class verbs in Kohistani and Gurel which make the past in -ās,

while the verbs of the second class in Gilgiti making the past in -yās correspond to the verbs of the second class in the other two dialects making their past in yās, -ās or -yās. Gurel drops the y of the infin. before the ending.

## First Conjugation.

Gilgiti	Kohistani	Gurel
past in -ē'gās, -ē'gās	-ās	-ās
gākar-ōlki, cause to look	gākar-ōny	gākar-ōny
gāk-ōlki, look	gāk-ōny	gāk-yōny
gū-ōlki, love	gū-ōny	gū-yōny
d-ōlki, give	d-ōny	d-yōny
ar-ōlki, bring	ār-ōny	ār-yōny
day-ōlki, burn, kindle	day-ōny	day-ōny
jāl-ōlki, sow	jāl-ōny	zhāl-yōny
khoj-ōlki, inquire	khoj-ōny	khoj-yōny
lay-ōlki, obtain	lay-ōny	
loki, reap	loki, reap	
man-ōlki, agree, obey	man-ōny	man-ōny
mar-ōlki, kill	mar-ōny	mar-ōny
nāy-ōlki, lose	nāy-ōny	nāy-ōny
pāshar-ōlki, cause to see	pāshar-ōny	pāshar-ōny
prāy-ōlki, mend	prāy-ōny	prāy-ōny
s-ōlki, ascend	s-ōny	s-ōny: past sōās
th-ōlki, do	th-ōny	th-yōny
val-ōlki, bring	val-ōny	val-yōny, cause to descend

## Second Conjugation.

past in -t'gās	-ās, -ēās, -yās	-ās, -ēās, -yās
qan-ōlki, send	qan-ōny	qan-yōny
gū-ōlki, take	gū-ōny	gū-yōny
hār-ōlki, take away	hār-ōny	hār-yōny
khan-ōlki, dig	khan-ōny	khan-yōny
lkh-ōlki, write	lkh-ōny	lkh-yōny
man-ōlki, message	man-ōny	man-yōny
pash-ōlki, see	pash-ōny	pash-yōny
pez-ōlki, grind	pez-ōny	pez-yōny
pi-ōlki, drink	pi-ōny	pi-yōny
rāch-ōlki, keep	rāch-ōny	rāch-yōny
rāh-ōlki, cook	rāh-ōny	rāh-yōny
si-ōlki, new	si-ōny	si-yōny
si-y-ōlki, know, recog- nize	si-yōny	si-yōny
vi-ōlki, insert, put in	vi-ōny	vi-yōny



The regularity of the correspondence between the Gilgit conjugations on the one hand and the Koshistani and Garhi on the other is striking. The following are exceptions or apparent exceptions:

*kholki klāgās, eat* *kh-ōnu -yās* *kh-ōnu -yās*  
We should expect *K.* and *G.* *khā*, but this verb has several irregularities.

*pārūzhar-ōlki, explain* *pārūjair-ōnu* *pārūjair-ōnu*  
*past-ēgn* *-ās*

This is explained by the fact that in *K.* and *G.* verbs in *-rōnu*, *-yōnu* often have the past in *-ās* or *-ias* of *Koh.* *būzhār-ōnu* and *būdār-ōnu*, to awaken, which have the past in *-ās*; *Ykhar-ōnu*, mix, *-ias*: see *Intro.* for further examples.

The pasts *paśās* and *raśās* (*K.* and *G.*) are not unnatural, for *s* is hardly audible after *sh* and *z* and similar letters. The only real exception appears to be *K.* *khāpās*, dug, where we should expect *khanyās*. It may be due to error.

The verb for "say", Gilgit *rayōlki*, *Koh.* *rāzōnu*, *Gur.* *rūzōnu*, is irregular in all dialects.

### ADVERBS.

The following are the principal adverbs.

#### TIME.

when? <i>kārē</i>	day after that, <i>lā gā iqizl</i>
when, <i>kārē</i> , to	in the morning, <i>loqākyo</i> ,
now: <i>cē</i>	<i>dovēko</i>
afterwards, <i>patō</i>	by night, <i>rātō</i>
always, <i>zāp</i> , <i>hāmēsha</i>	by day, <i>suryō</i>
to-day, <i>agl</i>	this year, <i>anu kāl</i>
yesterday, <i>byālē</i>	next year, <i>oē kāl</i>
yesterday morning, <i>bēla(h)</i>	year after next, <i>lā gā oē kāl</i>
day before yesterday, <i>inūsh</i>	last year, <i>patin kāl</i>
<i>chhik</i>	year before last, <i>muśin kāl</i>
day before that, <i>lā gā muśin</i>	year before that, <i>lā gā muśin</i>
<i>chhik</i>	<i>kāl</i>
to-morrow, <i>dōei</i>	ever, <i>zāt, kārē</i>
day after to-morrow, <i>iqizl</i>	never, <i>zāt, kārē</i> with negative
<i>iqizl</i>	

#### PLACE

where? *kōnu*, *kūdi*  
where, *kōng*, *kūdi*  
whence? *kōnyo*  
whicher? *kōjri*, *koinerā* and  
words for "where?"  
there, *adei*, *adi*, *sādā*

### CONJUNCTIONS.

thence, *adō*, *stāp*  
up to there, *adā dān*, *sādā*  
*dān*  
thibet, see "there"  
here, *māda*, *ani*, *ing*  
hence, *mādo*, *inō*, *ānō*  
up to here, *nāda dān*, *ānī dān*,  
*ing dān*, etc.  
out, *dāro*  
near, *ēle*, *ēl*  
far, *dār*  
to this side, *ōr*, *ōrār* *urār*:  
adj. are *brī*, *ūrin*  
before, *mūchō*: adj. *mūshin*:  
in front, *bāsh*  
towards the front, *mūchōrā*

### OTHER ADVERBS.

why? *kyā(h)*  
very, *lā*: fem. *lāl*  
therefore, *lāēgi*  
thus, *ādāth*, *adē'i*  
how? *kadāth*  
slowly, *chūthē*  
quickly, *lōkē*, *lōkē*, *lōkō*, *jūng*

*hālā*  
often, *tūghār dām*  
again, *phiri*  
also, *gā*, *gā*, *gā*  
no, not, *ne*, *nē*  
then (inferential), *to*

### PREPOSITIONS.

to, *pā*  
up to, *dān*, *bijigūp*  
from, *jo*, *zho*  
with, along with, *sōi* (ō short):  
personal pron. with *sōi* take  
the forms *mā*, *tū*, *so*, *āsō*,  
*tsō*, *sānō*  
in, *āzho*, *ājō*, *dā*

behind, *pātō*: adj. *pātūp*  
for, for sake of, *kiria*  
across, *pār*  
among, *māzhā*, *mājā*  
concerning, *bārābar* (w. genit.)  
like *shān* (w. genit.)  
beside, *kāci*, *ēle*, *ēl*, *dī*  
before, *mūchō*: adj. *mūshin*

### CONJUNCTIONS.

and, *gā*, *gā*, *gē*  
but, *lākin*

They are usually dispensed with.



## NOUNS.

	Singular.	Plural.
Nom.	zā, brother	zā-rū
Gen.	zān	-rū
Dat.	zāŋq	-rūŋq
Prep.	zā, zān	-rū
Agent I	zāuēi	-rūzhi
Agent II	zāsū	-rūsū
Nom.	bāf, boy	bāl
Gen.	bālō	bāl-ō
Dat.	bālala	-ōŋq
Prep.	bāl	-ō
Ag. I	bālēi	-ōzhi
Ag. II	bālwin	-āu

mañ-ñ, father: (gen. -ñ: Dat. -ññ: Prep. -ü: Ag. I -ñ)  
 Ag. II -ññ  
 sñs, sisler: (gen. sñz-ñ: Dat. -ññ: Prep. -ü: Ag. I -ñ:  
 Ag. II sñsñ Plur. sñzñ or sñzññ, etc. Ag. II sñzñññ  
 gōñ, house: (gen. gññ: in the house, gñz, gñzñ: on the  
 house, gñzñ ñññ)

Nouns ending in *a*, *sh* and *s* inflect in *z*, *sh* and *z*, respectively.

**PRONOUNS.** (Form same as masc. except where indicated.)

Nom.	mòh, l	bē, we	Rem. bēn
Gen.	nyǎo	kāo	
Dat.	mǎi	hāo	
Prep.	mǎo	hē	
Ag. I	mǎi	hēn	bhē
Ag. II	mǎi	hēn	bhēn
Nom.	tī, l	kāo	Rem. kāo
Gen.	tī	kāo	
Dat.	tī	kāo	
Prep.	tī	kāo	
Ag. I	tī	kāo	
Ag. II	tī	kāo	
Nom.	mǎo, l	sū	Rem. sū
Gen.	mǎo	sū	
Dat.	mǎo	sū	
Prep.	mǎo	sū	
Ag. I	mǎo	sū	
Ag. II	mǎo	sū	

54

	<b>Singular.</b>		<b>Plural.</b>
<b>Del.</b>	śōśōṭṭe		śōśōṭṭe
<b>Prep.</b>	śōśi, śōś		śōśō
<b>Ag. I</b>	śōśi : fem. śōśō		śōśōṭṭi
<b>Ag. II</b>	śōśi		śōśō, śōśi

With the prep. *it̃zhiŋ*, upon the word *zhi* is prefixed, and the pronouns take the following forms *mō*, *hē*, *tū*, *lāō*, *sēsai*, *gano*. e.g. *tsū zhi it̃zhiŋ*, upon you.

*Demonstrative.*

Nom.	ā, āml	ā : fem. ayā'
Gen.	āsō	asō uyazlan-nō
Dat.	āstō	anōlō -nōlō
etc.		Ag. I mōlōl -nōlōl etc.

Nom.	zhǔ, this, he : fem.	zhǔ
Gen.	zhǔ, zhǔ	zhǔ
Dat.	zhǔ-sù	zhǔ-wo
Prop.	-sù	etc. m. and f. the same
Ag. I	-sù	except in nom. sing.

Nom.	nūh, he, that:	nūh : fem. nēā
(Gen.	fem. nūh.	
Dat.	nīs-ō	nūn-ō
Prep.)	-āg; etc.	nūn-ū + etc.
Ag.]	-ūt	-ēzhi -ēzhi

Nom. auy, lhi: (ien. aui-ō:

Hein. ant. : Hein. ädöö

Pat. etc.

kōi, who? masc. and fem. the same: Gen. kē-sō: Dat. -sōō: Prep. -y or -sī: Ag. I -sī: from whom, kōzho: near whom, kēsī kōi or kōi dhi.  
zhōf, what: not declined.

Genitives change according to the gender and number (but not the case) of the noun qualified, i.e. possessed, e.g. *nyō*, *ny*: w. masc. sing. noun *nyō*: fem. sing. *nyōi*: pl. masc. and fem. *nyōh*.

$\bar{n}i\bar{n}i$ , of that. has  $\bar{n}i\bar{n}i$ ,  $\bar{n}i\bar{n}i$ ,  $\bar{n}i\bar{n}i$ ; and so for the others

## NUMERALS:

1 ăkh  
2 dāh  
3 cē

4 cār  
5 pōgh  
(i) ghāh



7	sāṭṭe	40	dābbānā
8	nēṭṭh	45	dābbānā gē pōsh
9	nan	50	dābbānā gē dāṭ
10	dāṭ	55	dābbānā gē cōḍḍi
11	akāṭ	60	qābbānā
12	bāṭ	65	qābbānā gē sāṭṭe
13	qōṭ	70	qābbānā gē dāṭ
14	cōḍḍi	75	qābbānā gē āṣṭāṭh
15	pānzāṭṭe	80	carr bīmā
16	sōṭ	85	carr bīmā gē cār
17	akāṭh	90	carr bīmā gē dāṭ
18	akāṭh	95	carr bīmā gē kāmāḥ
19	kūnāḥ	100	shā
20	bāḥ	105	shā gē gāḥ
21	bi gē qē	100	qā shā
22	qī or bī gē dāṭ	110	qē shā gē qī
23	bi gē qī		

It should be remarked that the word qā, 20, is not employed in 31, 3, 33, etc. For these 20 and 10, 20 and 12, 20 and 13, etc., must be used, as bi gē kīṭāṭ, etc.

cār, four, doubles the r when a word follows: carr mogū, fourth; carr bīmā, 80.

The final h occurring in some of the above numbers is dropped when followed by another word.

# ORDINALS.

Ordinal numbers are formed by adding mogū (f. mogūḥ plur. mogū, f. mogū) to the cardinal after the first: thus qī mogū, 30th; first's cāḍḍikū.

Half is baḡāṭ: hēk gē baḡāṭ or sāṭṭe gē hēk gē baḡāṭ or sāṭṭe cār.

A quarter over is rendered by sāḥ, as sāḥ gē pōsh, qāḥ cāḍḍikū bīmā, 20 $\frac{1}{4}$ . These words sāḥ and sāḥa are derived from Kash.

"Times" as in four times, five times, etc., is expressed by cōṭ or dām: carr dām or cōṭ, four times; pōsh dām or cōṭ, five times. Dām and cōṭ are not declined in these expressions. Distribution, as three each, four each, is expressed by the repetition of a number, as qē qē, three each.

## VERBS.

### VERB SUBSTANTIVE.

hōṣ, I am	hās,
thōṣ, I	hāṭh
hū	bē

## VERBS.

Fem. hāṣ or hās  
that or hās  
hū

am, on, be,

Pres. sām, I shall be  
sāṭṭe  
sāṭṭe  
Part. nūlos I was  
nūlo  
nūlo  
Fem. nūlēs  
nūlē  
nūlē

For the preterite verb which given above is used.  
With intransitive verbs the ordinary nom. case of nouns and pronouns is used for the subject; with trans. verbs Agent I is used for past tense and Agent II for the others.

am, on, bring.

Imperat. tūsu nūṭh  
mōsu nūṭh  
tūsu nūṭe  
sōṣu, nūṭe, aṭoi  
Pres. Ind. mōsu nūṭim hōṣ  
tūsu nūṭim hōṣ  
sōṣu nūṭi hū  
Imperf. mōsu nūṭim asūlos  
tūsu nūṭe asūlo  
sōṣu nūṭi asūlo

Pres. Past mēṭ nūṭh  
thō nūṭh  
sāṣi nūṭh  
mēṭ nūṭh  
thō nūṭh  
sōṣ nūṭh  
Pres. Perf. mēṭ nūṭh hōṣ  
thō nūṭh hōṣ  
sāṣi nūṭh hū  
mēṭ nūṭh hōṣ, etc.  
Plupf. mēṭ nūṭh asūlos  
thō nūṭh asūlo  
sōṣu nūṭh asūlo  
mēṭ nūṭh nūṭh, etc.  
Fem. mēṭ nūṭh asūlēs  
sāṣi nūṭh asūlēs  
sāṣi nūṭh asūlēs











## OTHER ADVERBS.

why, kveh, zhiokati  
very, hā : fem. hai  
therefore, an kati  
how ? zhiokati, kachani  
no, not, nai, no

slowly, ohūi  
quickly, loko  
often, tūehar dānā  
again, phakē, hāra

## PREPOSITIONS.

The principal prepositions are the following. Some are also adverbs.

of, suffix -o  
to, -to, -ti  
from, zhi  
with : along with, sui, soti  
instrumental, gih  
for the sake of, kīri (w. fem. gen.)  
beside, kēti

upon, above, ičhā, generally  
-zhi ičhā  
in, ičhō  
before, mūchō  
behind, after, pūti  
across, pāri  
among, mūzhi  
about, concerning, kēri

## CONJUNCTIONS—

are usually dispensed with.  
and, also, p

## TEXTS.

## THE DEATH OF THE GILGIT RAJA.

razhi vati Gilto gō shaharāte lhopō  
Rajas descended (Gilgit-from and city-at polo  
die. jals thē. karfi  
grave (played), assembly made, fare (travelling-expenses, etc.)  
dāu sukharī, rozuā, cā, shikar, kachōi, hānē  
grave Government daily-allowance, i.e. sugar, hens, eggs  
dāu, bākaish thau. (Yllo) rash lhopō dōi  
grave, bakishish made. Gilgit-from raja polo will-give  
asili,  
was (i.e. was playing). stambling became horse. rash  
sati khari, isharp sati kzhā. rash māi.  
was-attached below, horse was-attached above. Inja dhar,  
pūti khilī : Sukharī stropāi dāu asōti  
afterwards they-buried : Government gifts gave his  
hālo, cūhāi skrapī Gilto ; zhūtiō rē thau surpāi,  
boys-to, sent gifts to-Gilto ; these-to also made gifts,  
pūti razhiō rakesit thau tōng tōna gōzōti gē.  
afterwards rajas-to leave made. own own houses-to went.

## Notes.

rash satu khari, lunch fāi alce hagi : satu from siteyōng,  
him, hāgnā. rik-sit thau, gave leave to depart, dismissed.

## THE QUARRER.

kayōi bili sili. Naib di gē, pharyād  
quarrel become was, Naib-Yahsidar near they-well, complaint  
diē "agūēzhi kāyōi thē." naibet cūpētās  
gave "they quarrel made." Naib-Yahsidar orderly  
cūyāi, sāno hārāi, khozhaū "kāyōi kēč thēi ?"  
sent, then took-away, asked "quarrel why ye-made ?"  
"isāpi pōtē sile yōzhi, satōzhi kāyōe  
"horses fallen were barley-in. thau-for (therefore) quarri  
thās " rēzhan " sāci hā dā ?"  
we-made." He-said "Witnesses are (question) ?" Witnesses  
nūsh. rēzhan " sāci nūsh. thō phēr hā."  
are-not. He-said "Witnesses are-not, thy falsehood is."



zopāḥ dh dhā gānenu jayānu, anāḥ dhā, kṛtānu,  
stūpāḥ ten ten the book line, punishment gave, he-b t,  
māḥāḥ dhānu,  
leave made.

## Notes.

bhīḥāḥ, for bhīḥāḥ, had become.  
gāḥānu, for gāḥānu, sent, This shows the indifference about  
short vowels  
pōḥāḥā, for pōḥāḥā, had fallen, i.e. had gone. Like the  
Pāḥāḥā, for pāḥāḥā, pain, Hīnāḥā, Hīnāḥā, Hīnāḥā,  
hā dhā, are there? dhā mādā a question.  
dhā dhā, for dhā dhā, ten each.

## KOHISTANI AND GÜRESI VOCABULARY.

Words belonging to the Guresi dialect are placed after those  
used in Kohistan and Guresi and are distinguished by having G  
prefixed to them. A colon separates them. In a few cases K  
is prefixed to Kohistani words to avoid mistake.

Abbreviations: d. donu, dyoni, give; th. thonu, thyonu,  
dos b., bönu, be. For conjugation of verbs, see accidents under  
"verb." Names of trees, plants, flowers and flowers are given  
at the end of vocabulary: names of birds under "bird."

able, be bönu: G bönu  
about, barābār v. gen.: G  
kar v. fem. gen  
above, dhā: G dhā: G  
see "up"  
abuse, n. shōvā: G shōvā  
lēk, f. v. shōvā: G shōvā  
lēk chūyōnu  
accompany. sū lozhōnu: G  
sā or sū bozhōnu  
account (financial), n. barāb, give, shōvā: G shōvā  
n. kōlōn, m.: G kōlōn, m.  
account, shōv, gūvā: G shōv, gūvā  
across, pā: G pā: see "be"  
vond  
act. v. thōnu: G thōnu  
after, pā: G pā  
afternoon, (early) pēsh, f.:  
late) māzār  
advertis, pā: G pā  
again, phirāḥā: G phirāḥā  
dhā

age, ānu, f.: G ānu, f.  
agree, mānōnu: G mānōnu  
aj, ānu, f.: G ānu, f.  
alive, see "living"  
all, būnā: G būnā  
allow, dōnu v. inf.: G dōnu  
allowance, dhā, vōnā: m. f.  
G vōnā, m.  
almend, būnā, m.: G būnā, m.  
almend, m.  
alma, give, shōvā: G shōvā  
G shōvā: G shōvā  
alone, dhā v. inf.: G dhā  
also, gā, gā: G gā  
always, dhā v. inf.: G dhā  
[thyōnu: always, dhā v. inf.: G dhā  
almend, būnā, m.: G būnā, m.  
among, mānā: G mānā  
among, mānā, f.: G mānā, f.  
ancient, pōnā: G pōnā  
ancient, pōnā: G pōnā  
and, gā, gā: G gā  
angry, ros, būnā v. neg.: G būnā  
būnā v. neg.

apple, gūh, m.: G gūh, m.  
anna, dhā, m.: G dhā, m.  
-kib.  
ant, phirāḥā: G phirāḥā  
apple, pāḥā, m.: G pāḥā, m.  
Adam's do, būnā, f.: G būnā, f.  
dodā, m.  
apricot tree, jūrōḥā, f.: fruit,  
jūrōḥā, m.: G fruit (dried).  
phāḥā, m.  
arm, shāḥā, f.: G shāḥā, m.  
arrive, gūhā, f.: G gūhā, f.  
arrive, ushōnu: G iphōnu  
ascend, kōzhōnu: G kōzhōnu  
yōnu: cause to a., kōzhōnu  
G kōzhōnu: see "rise"  
ascend, dhāḥā, f.  
ashamed, lāḥā, m. shāḥā b. b.  
G shāḥā b. b.  
ashes, dhā, m. b. phāḥā, f. b.  
G dhā, m.  
ask, kōpōs th.: kōhōḥā th.  
kōhōḥā: G kōhōḥā th.,  
kōhōḥā  
ass, jōkūn, m. (cerebral j.),  
zhōkūn, f.-ūnā: G zhōkūn,  
pl. -ūnā: f.-ūnā, pl. do.  
assembly, jāḥā, m.: G jāḥā,  
m.: convene a., jūḥā thōnu:  
G jāḥā thōnu  
assist, māḥā d.: G māḥā d.  
assistance, māḥā, m.: G  
māḥā, m.  
attach (lāḥā), dhōnu: G dhōnu  
aunt, father's sister, phirā, f.:  
G phirā, f. mother's sister  
(younger) cūnā āḥā, (older)  
bārāḥā: G (both) māḥā, f.:  
father's brother's wife, cūnā  
āḥā, f.: G pōḥā: elder do  
bārā āḥā: G bārā āḥā f.  
mother's brother's wife  
phirā, f.: G phirā, f.  
autumn, shāḥā, m.  
await, use "sit," remain "  
"look," etc.

awake, dhōnu: G dhōnu  
bark, lower, dhāḥā, f.: G  
dhāḥā, f.: upper, dhāḥā, f.  
dhāḥā, m.: G dhāḥā, m.  
bad, kōhā, (of coin) kōhā:  
G kōhā, (of path) pāḥā,  
wōkūn  
bag, barkōh, m., mārā, f.: (of  
skin) mārā, f.: G barkōh, m.  
baggage, būk, f.: G būk, m.  
ball, thōk, f.: G thōk, f.  
balsam, kōndrō, f.  
bamboo, bās, m.: G bās, m.  
barber, thākū, m.: G nāḥā,  
m.  
bare, nonu: G nonu: see  
"naked"  
back, v., lāḥōnu: G bāḥō-  
nu  
bark, n., of tree, dhā, m.: G  
dhā, m.  
barley, dhā, m. s.: G dhā, m. pl.  
barren, shōnu, (of woman)  
shōnā: G shōnu, shōnā  
basket, tokū, f.  
bat (animal), thāḥā, m.: G  
thāḥā, m.  
be, dhōnu: G dhōnu, dhōnu  
(āsim āḥā)  
beak, nōḥā, m.: G nōḥā: see  
"nose"  
bear, n., f.: G lēh, pl. lēh (I  
almost o)  
bear, v., see "carry"  
beard, dhā f.: G dhā, f.  
beat, v. dhōnu kōnu: G  
kōnu  
beautiful, sōnu: (, sōnu  
become, dhōnu: G dhōnu  
bed, antive shēn, m.: (Euro-  
pean) pāḥā, m.: G cārāḥā  
f.













half, lūm, lūm : 14. hōle ga  
lūm : 24. du ga lūm : 14  
half, hōgāt : 14. tēk gē hōgāt,  
sāpā tēk : 24. du ga hōgāt,  
sāpā du  
hand, hāp, m. : G hāt, m.  
hang, v. tē, bal th. : hung up,  
bāl thū  
happy, khuaḥ : G khos  
hard (not soft), kuru : G  
kuru  
haste, n. oinat : G oamat : v.  
amat th. : G amat th. :  
see "quick"  
bat (native), khōi. f. : G (Buro-  
pear), f. pih, f. : (native).  
khōi, f.  
be, so, yō, ā, mūh : G so, zhō,  
ā, mūh  
hand, sīs, m. : G sīs (I almost  
w) h. of bed, sison, m.  
health, n., kber, f. : in good h.,  
mētū : G sōh, khāt, mētū  
hear, pāruḥ : G pāruḥ :  
see "under-stand"  
beart hīo, hū, m. : G dīl, m.  
heat, v. tē, tātō th. : G tātō  
th  
heaven, asnān, m.  
heavy, hōgāt : G āsh  
heel, thūn, f. : G thūn, f.  
hen, kōkō-i, pl. : G kōkō-i,  
pl. :  
hence, nādō, nādō, nādō : G nādō,  
nādō, alnō  
here, nade, nā, ānī : G nade,  
nā, ānī : up to here, nādō  
dān, mē dān, ānī dān : to  
this side, or, ōgar, ūgar :  
ad, v. ūt, ūnū : G up to  
here, nādō dān, ūnū dān,  
ānī dān  
bid, see "conceal"  
high, ūthū, ūcāt : G ūthā :  
see "up"  
hill, khūn, m. : G khonn, m.

live, see "bee"  
hobble, v. tē, lūngāt d. :  
hōbblē, pāngāt d. :  
hole, arūm, m. : in rock, hāl :  
G hōle, bōn, m.  
hool, pā, pā, m. : khōm, m.  
honn, sūn, m. : G sūn, m. : v.  
tr, G sūn d.  
horse, ashpa, (female), sōlāshpa :  
G ashpa, sōlāshpa : man  
with horses, nēlē khavān :  
āshpavān  
hot, tātō : G tātō  
house, gōr, m. : (European),  
bāhā, f. : G gōr, m.  
how, kadātū : G zhōkātū,  
kadātū : how much, kōak.  
kōkō : G kōkō  
hundred, shū : hundredth,  
shūmōgū, G shū, shūmōgū  
hunger, G ūnyāl, f., used also  
for thirst. To distinguish,  
insert word for food, as bā  
ūnyāl, bā is rice  
hungry, bē, nūpōm, bē-  
yōn : ad, nēpōm : G  
ūnyōm  
hurt, v., darū d. : dūm th.  
hurt, n., gāl, f. : G gāl, f. : to  
be hurt, gāl bozhōn : G gāl  
sāyōn : see "pain"  
husband, mūshā (man),  
bātō : G bātō : married  
second time whether first  
wife living or not, G orō dū  
l, mō, mōh : G mōh  
ice, sōr, m. : G sōr, m. : see  
"frost"  
in, mōzā, dīm : (inside),  
āzhō : G āzhō  
independent (used of frontier  
tribes), yāgt, the, is pro-  
nounced in black-neck place  
of Arābiq, v. tē, tātō  
inquire, tāpōs th. : see "ask"

iron, oimā, m. : G oimā, m.  
it, see "be"  
joint (animal), in hambo or  
sugar-cane, bān, m. : G  
bān, m. : see "knuckle"  
journey, sār, m. : v., sār  
th. : G sār, m. : a sār  
th. : see "travel"  
jump, n., āl, m. : v., āl d. : G  
pāk, f., pāk d.  
jungle, jēl, zān, m. : in G  
zhēl, m.  
keep, adv. (Urū zārā), shīm  
keep, rear, rāyōn, chūyōn :  
G rāyōn  
key, chāi, f. : G chāi, f.  
kid, chāi : G chāi : see "goat"  
kill, māyōn, māyōn : G māy-  
ōn : kill for food, hāl th. :  
G hāl th.  
king, rā, bādāh : G rāh  
kiss, bōi, f. : v., bōi d. : G  
māi, f., māi th.  
knee, kūtū, m. : G kūtū, m.  
knife, kūtār, f. : penknife,  
chūi kūtār, f. : G kūtār, f.,  
chūi kūtār, f.  
know, chūyōn, lāstōn : G  
dāstōn  
knowing, ālm  
knowledge, kūtār, m.  
knuckle or joint in limb, bān,  
m., bānō, f. : G bān, pl.  
bān, m.  
lake, sār, m. : G sār, m.  
lamb, urū, m. : G ūrān, m. :  
see "sheep"  
lame, khūn : G khūn : walk  
lame, G shik th.  
lamp, dām, m. : (very small),  
devā, m. : G batti, f.  
land, field, etc, sūn, m.  
dautār : see "country"  
late adj. and adv., chut : G  
chūt  
lateness, chut, m. : G chūt, m.

lang, lūzhōn : G lūzhōn  
law, āhamādan, āshāt, f.  
law, esse, mukaddima, m. : go  
to l., mukaddima th. : G  
mukaddima th. : mēlāth-  
ma th. : bring case against,  
(G mēlāth, th. : phāyād th.  
lāy, mātā, (akurū  
lāy, pāsh, m. : G pāsh, m.  
leap, see "jump"  
learn, ālōn : G ālōn :  
see "teach"  
leather, onm, m. : G com, m. :  
leave, n., ruskāt : G ruskāt, m. :  
v., phāt th. : G phāt th.  
left (not right), khāyōn, khā-  
bādī, kinī : leftward, khā-  
binī, khābādī or kinī with  
kinī (f., direction) : G (left),  
khā, f., khā  
leg, phād, f. : G pā, pl. pē,  
m. : lower l., (below knee),  
dūnī, f. : G dūnī, f. : leg of  
bed, see "foot"  
leopard, dī, m. : G dī, m.  
level, hāyār  
lick, lōyōn : G lōyōn  
lie, falsehood, oōt, m. : G phir,  
m. : tell l., oōt rāyōn : G  
phir rāyōn  
lie, v., sōn (sleep) : G sōn  
lift, hūn th. : G hūn th. (n. and  
t., siveolar in both cases)  
light, n., G sūh, m. : to be l.,  
rōzhōn : to light, lūpōn  
light (not heavy), lōkū : G lōkū  
lighting, b'ōūs, m. : G b'ōūs,  
m. : there is l., b'ōūs dēn  
hē  
liquor, shārāb, m. : G shārāb,  
little (not big), cūnū, khūtū,  
lākhū : see "short" : G  
cūnū : (not much or many),  
nūn : āpū : a little, K hīl' :  
little by little, māzn māzn :  
G māzn māzn

- vo, dwell, phkt b. : G byōnyū  
(sit) : exit, G zhyōnyū : see  
"born, he"  
living, alive, jūdy, jēuī : G  
zhyōnyū  
hazard, kēlāf, m. : G cōrps, f.  
lead, bōki, f. : G bār, m.  
lock, jk'ndro, jk'ndro, m. : G  
kū'jūph, m.  
long, adj., zīgū : G zīgū  
look, cōkōnyū : G cōkōnyū :  
cf. "see"  
lose, nōyōnyū : G nōyōnyū : lost,  
hr, nōshōnyū : G nōshōnyū  
love, cōtōnyū, cōdānyū th. : G  
cōnyōnyū, shidānyū th. : loved,  
cōdānyū : G shidānyū  
mad, bakbūd : G mēto  
mail, letōnyū, dāg, m. : G dāg, m.  
m. : mail carrier, K dāg,  
m.  
manize, mukki, f. : G mukki, f. :  
see "col"  
male (of animal), hro : G hr  
man (human), mōnyōnyū, m. :  
G mōnyōnyū, m. : (vtr), mōshō,  
pl. mōshō : G mōshō, m.  
manner, in what manner  
(Urdh jh' tēth), kīnā  
shānyū, kīdānyū th. : see "how ?"  
many, tōshānyū : G tōshānyū : see  
"much"  
married, hrru, m.  
marriage, zāf, f. : G kōsh  
marry (give in marriage), zāf  
th. : G kōsh th. : (be married),  
zāf b. : G kōsh b. (i.e. mar-  
riage has become, etc.)  
massage, v. tr., cōpi th. : G  
mōnyōnyū  
match, luefēr, kīf, f. : G kīf, f.  
pl. yō, f.  
meaning, muklāf, m. : G  
muklāf, m.  
measure, kōfōnyū : G kōfōnyū  
meal, mōs, m. : G mōs, m.
- medicine, jākāf, f. (cerebral  
j), zābāf, f. : G zābāf, f. :  
see "powder"  
memory, yūd, m.  
mend, phōnyū : G prānyū  
new (of cat), bāshōnyū : G  
bāshōnyū  
middy, dāzō, f. : G dāzō, f.  
milk, dūt, dūth, m. : G dūt,  
dūth, m. : v. tr., chāu th. :  
G chāu th.  
mill, yō, f. : G yō, f. : mill-  
stone, yōzōt bāf, m. : G  
yōzābāf, m.  
mist, ūzū, m. : G kūrūth, m.  
mix, yēbōnyū : G mēshōk th.  
mock, hāzō th. : G hāzō th. :  
see "laugh"  
Monday, dōshūmba, m. : G  
tāndārū, f.  
money, see "rūpe"  
monkey, G vāndūr, m.  
month, mōs, pl. mōzi, m. :  
G mōs, pl. mōzi, m. Names  
of months are as follows :—  
Apr-May, bēshō, m. : G  
vōk : May-June, jēth,  
m. : G zōth, m. : June-  
July, hār, m. : G hār, m. :  
July-Aug, bāshōkāl, m. :  
G shānyū, m. : Aug-  
Sept., bā'drū, m. : G  
bā'drū th, m. : Sept.-Oct.,  
asū, m. : G āsū, m. : Oct.-  
Nov., kūtāf, m. : G  
kūtāf, m. : Nov-Dec,  
mōgūr, m. : G mōgūr, m. :  
Dec-Jan, pō, m. : G pō,  
m. : Jan-Feb, mōg, m. :  
G mōg, m. : Feb-Mar,  
phā'gū, m. : phā'gū, m. :  
m. : Mar-Apr, cōhār, m. :  
G tēthār, m.  
moon, yūn, f. : G yūn, f.  
morning, in the m., lōshōkyo :  
G lōshō, hōshō

- mosque, jūmāt, f.  
mosquito, mōf, f. : G mōf, pl.  
mōf, f.  
mother, āje, mō : G mō : m.  
in law, shōs : G shōs  
mountain, kōr, m. : G cōs, f.  
mouse, mōzōf, f. : G mōzōf, f.  
moustache, phūg, m. pl. : G  
phūg, m. pl.  
mouth, mukh, m. : G āzū, m.  
much, tūshār, hā, fem. hā : G  
tūshār, hā, fem. hā : see  
"many"  
mud, cōcūl, cōcūl, m. : G cōcūl,  
m.  
mulberry, mārō'ch, f. : G  
mārō'ch, f.  
mule, kūtōr, f. : G kūtōr-y,  
pl. -y, f. -i, pl. kūtōr-y,  
mushroom, shūshū, f. : G  
shūshū, f.  
nuy, mōf : G nuy  
nail (iron), mēkh, f. : G mēkh,  
pl. -f, f. : (in hand, foot),  
nūh, m. : G nūh, m.  
naked, nōnyū : G nōnyū  
nante, nōn, m. : G nōn, m.  
near, cī, f. : G cī  
necessarily, see "need"  
neck, sūk, m. : G sōnyū, m. :  
sūkh, m.  
need, zānyūth, f. : G zānyūth,  
f.  
needle, sū, f. : G sūw, f. : pine  
needle, K bāhār, m.  
nephew, bāshōnyū : G bāshōnyū  
nephew, bōshōnyū's son, hār-  
h'ch : G hār'h'ch : sister's  
son, sārū : G sārū  
nettle, jōmū, f. : G zhyōnyū, f.  
never, kūtōr or zāt w. nega-  
tive : G zāt w. negative  
new, nō : G nū  
news, khyāhār, m. : G khyāhār,  
f.  
niece, bōshōnyū's, hūngoi : G
- hūngōh, f. : sister's daughter,  
sazū, f. : G sazū, f.  
night, tāf, f. : G tāf, f. : by  
night, rēbō : G rēbō  
nine, mō : mīnī, māmūgū : G  
nau, māmūgū  
nineeen, kūnūh : G nineeen,  
kūnūmūgū : G kūnūh, kūnū-  
mōgū  
ninety, carbyō gū dāt : nine-  
tieth, carbyō gū dāmū'gū :  
G carbyō gū dāt, carbyō gū  
dāmū'gū  
nipple, cōcūl, f. : G māmūnyū, m.  
no, nā or a peculiar click : G  
nā, nā : see "no one,"  
"no," "nothing"  
noise, kūrū, m. : G kūrū, f.  
pl.  
no one, kōe gū nā, jōi gū nā : G  
zhyē gū nā : (or without gū,  
gū)  
north, qutūb, m  
nose, nōth, m. : G nōth, m.  
not, nā, nā, nē, nī : G nā :  
(there) is or are not, nēth,  
nūsh : G nūsh  
nothing, jōi gū nā, kōne-  
times pronounced jōi gū nā :  
G zhyē gū nā (often pro-  
nounced zhēn nā : also  
without gū, gū  
now, cō : G kōn  
now, sūgū, sūgū, f. : G  
kāsīm, m. : take with, K  
sūgūn d.  
obey, (hūkūm) māmūnyū : G  
hūkūm māmūnyū : hūkūm  
is m.  
obstinate, rībār th, zidd th.  
obstinacy, rībār, zidd, m.  
obtain, hūmūnyū : be obtained,  
hūyōnyū, lāzōnyū, hūshō-  
nyū  
odour, gūnyū, m. : G gūnyū, m.  
often, tūshār dōmū : G tūshār



damē: see in Gram an  
"time" under universals  
old, pōpu (person)  
animal, juu (tree)  
on, see "upon"  
one, haki, ak (a) sh  
only, ikkōtō (a) almost (a  
in "man"): (a) fākt  
of, tā, ā: either .. or, tā  
of, tā, yā .. yā  
order, see "command"  
ordely, see "chaprasi"  
orphan, jārō, m.: G zhar-ō,  
fam.-ōi  
other, nūtō, G mūtō  
out, outside, huen, dazō out  
of (ūrdū, mē se), mājō (a  
outside, dazō  
ought, use mētō, good: G  
bozhi, mēpōsonal w. mōn.  
our, dōō (a) d  
own (p. n.), toma: G tom  
pain, gāl, f.: G shūlō, m., gāl,  
f.: see "hurt"  
palm, of hand, sole of foot,  
tāl, f.: (a) tā, hātā (a) m.  
(used even for sole. see  
"sole")  
palp (fan), ōl, m  
panda ground, shavāram  
part, totāl, m.: G totāl, m.  
part, I m., hīsa, m.: G hīsa-  
m.  
patience, sāhā, m.: G sāhā,  
m.: have p., sābār th.: G  
sābār th.  
patti (cloth garter), pātā, pl.  
pātē, f.: G pātē, pl. dō,  
m.  
paton (coul. tweed), pātūh,  
m.: pātā m.  
paper, kāgōz, m.  
paw, pl. m.: G pā, pl. pē,  
m.  
pay, mōktō, f.: G tākō, m.  
pep, mōktō, m. (also used for  
post letters, see "mail")

pot, see "glory"  
pōbō, fīm, m.: G fīm, m.  
poverty, kīmān, f.: (a) fūzū,  
f.  
p. vider, jabatī, (celestial) j.  
jabatī, f.: G jabatī, f.: see  
"medicine"  
praise, n., hāmād, m.: G hā-  
mād, m.: v., hāmād rāz-  
ōn: G hāmād th.  
prayer, nimā'z, f.: G nimā'z,  
f., dāh, m.: v., nimā'z th.:  
G nimā'z th.: five times of  
p., K cāl or lō bīlo, pēlī,  
māzār, makbām, mākūb-  
ām. These correspond to  
the Panjabi surgī, pēlī,  
dīgā, shām, khubā (or  
kūfā): at the time of  
evening p., makbāmān  
prepare, tār th.: G tār th.  
present, n., bakjās, f.: G  
bakjās, f.: v., bakjāsōn  
preserve (keep), rāhōn: G  
bōawōn: he preserved.  
rāhōn: G bōawōn  
price, kīmāt, mul, m.: G  
kīmāt, m.  
priest (Muhammadan), mūhā:  
m.  
print, cāp th.: be printed, cāp  
b.: printed, adj., cāp thū  
pull, zū th.: līpōn: G cīp-  
yōn, līpōn  
pumpkin, toku, m.  
punish, sāzā d.: G sāzā d  
punishment, sāzā, m.: G sāzā,  
m.  
puppy, khutrō, m. G kūkūr,  
m.  
put on (clothes), bonōn  
quarrel, see "fight"  
quarter, pō: 1. 2. etc., pō  
āfā hēk, pō āfā du, etc.: a  
ser and a quarter, pō āfā  
sēr: rupee and quarter, pō

quadruped, q. q. pōrū, 2.  
etc., pōrū kīm dū, pōrū kīm  
qā, etc.: G qā, 2. etc., sādā  
qā, sādā dū, etc.  
quickly, jūm, lālā, lōlā,  
lōkō lōkō, G lōkō  
rain, āzū, m.: G āzū, m.: v.,  
āzū valōn: G āzū valōn.  
The subject of the verb is  
"God" understood  
ram, kārāh, m.: G kārāh, pl.  
kārā, m.  
rapids of river, chār m.:  
ghūr m.: chūm, m.  
rat, mīzū, m.: G mīzū, m.  
rabions, rāsīn  
read, pāōn: G pāōn,  
rāzōn (last meaning to  
read aloud)  
ready, tāār: G tāār  
reap, fōn: G fōn  
reason, without special, guci  
rēl, līlā: (a) lōlū  
rejoice, khush b.: G khush b.  
rent, karā, f.  
resin, kalēl, m.: kāl, m.: G  
kalēl, m.: kāl, m.  
rion (uncooked), lū, f.: G  
brim, m.: (cooked), blū, f.:  
G blū, f.  
rich, wādān  
ride, bākarōn: G pūp-  
yōn-im-ā  
right (not left), dāsūn, dār-  
tīm: to the r., dāsūn kīm:  
G right, dāqīm  
ring, mūāri, f., mūācō, m.:  
G vāzū, f.  
rise, get up, hīm h.: G hīm  
b.: of sun, stars, etc., jīl b.,  
ikhazōn, itīmū: G zhī  
l.: see "ascend"  
river, sin, f., dārā, m.: G  
sin, f.  
rout, dār-s, pl. -zō, f.: G.  
chirī-s, pl. -zō, f.











## TEXTS.

## The Death of the Raja.

mōj wātār (gītō) gā shavān dār bala dēgē  
 mōj descended (Gilgit) from, and parade-ground in polo gave,  
 jāla thēgē rānā dōu sākāre, rozānā, cā,  
 assembly made rations gave Government, daily-allowance, tea,  
 shākār, kokōi, hānē dōu, bāgāsh dōu; Gūtē rānā bālā  
 sugar, hens, eggs gave bakhshish gave; Gilgit-of raja polo  
 dōu, tām bilo āshp, rā gou khari, āshp dūtā āzā,  
 gave, fallen became horse, raja went below, horse fell above,  
 rā mō, pātō khātēgē sākāre sārāp dōu sasei  
 raja died, after they-buried, Government gifts gave his  
 pōrā, ghītōd sārāp Gītē mūtōm (ymōm) sārāp  
 sons-to, sent gifts (to) Gilgit, others-to (there-to) gifts  
 thōu, pātō rājōm ruskāt dōu, tomē tomē gōzār  
 made, after rajās-to leave gave, own own houses-to  
 gā.  
 they-went.

## The Quarrel: kānōi.

kānōi billi nāib tāsildār dī gē, ārz  
 Quarrel became, Naib tahsildār near they-went, petition  
 thēgē "sānā kānōi thēgē." nāib tāsildār cāprās  
 they-made "they quarrel made." Naib tahsildār orderly  
 chīnōb, sē hārōn, khojōu "kānōi kyē  
 sent, them he-took-away, he-asked "quarrel why  
 thēt?" the khojōu. "āshpō yōgē gou,  
 ye-made?" having-said he-asked. "Horse barley-to went,  
 sāsei kīriā kānōi thēa." rājōu "shāidāni  
 that's sale quarrel we-made." He-said "witnesses  
 hā ē?" "shāidāni nūsh." rājōu  
 are (question)?" "Witnesses not-are." He-said  
 "shāidāni nūsh, thei cōt hāi." rupai daikīk,  
 "witnesses not-are, thy lie is." Rupees ten  
 gīnōu jūrūm, sāzā dōu, cūṭā dōu, rūksāt  
 he-took fine, punishment he-gave blow he-gave leave  
 thōu.  
 he-wnde (i.e. he dismissed them).

## The Prodigal Son.

kānūgāṭkai dū pē asīe, amū pūnā tomā hūbāp  
 one man-of two-sons were small son own father-to  
 rājōu:—"O mālū, jōk thei mālē kēe mūtā āk  
 said:—"O father, what thy property-of part me-to come  
 (one hū) mūtā dē." sōi tomā māl bāgē  
 (coming-is) me-to give." He own property having-divided  
 sasei bā'gō sēārē dōu. apahā dēzūjā cūnō bāl tomā  
 his division him-to gave. Few days-from small boy own  
 būṭā māl jānā thētā dūr vātānkārā  
 all property collected having-made far country-  
 (or vātānkār) gou, asidei gētā khāci khāci komi  
 to went, there having-gone evil evil work  
 thē tomise māl būṭi vōh. sē māl būṭi  
 having-done own property all buried. That property all  
 khāro thē mūtā. sē mūtā dārō lā  
 spent having-made finished. That country in very  
 shātīn kāt ālo sō nārūnū boi mīryōnū jā  
 strong famine came he hungry having-become dying in  
 ālo. to cūl dārō ālo rāzhoū "mei mālā dī  
 came. When sense in came he said "my father near  
 kākāc māzdūri lānā, sēse dār sāk thē  
 how-many labourers are, they stomach full having-made  
 tiki khōnā, mō ānā nērūnū boi mīryōni  
 bread are-eating, I here hungry having-become dying  
 dās (or būlos), to mō ūthi tomō mālā  
 gave (i.e. began) (or became), so I having-risen own father  
 pātō bozham to sei dī rāzūm:—"mō Khudāe pākā  
 after will-go, then him near will-say:—"I God holy  
 jo nālāt (or lānāt) būlos, tu jo gā nālāt hīlos  
 from cursed became, thee from also cursed became  
 cē mō lāk no hōs "thei pūch hū" thē jīkē  
 now I worthy not am "thy son he-is" having-said people  
 rāzān mō tomō āk dēkānkei (dēkānei) dīsh dārō  
 may-say me own one servant of place in  
 chūrē." sō dūr aslō (or ēk) to sēsei nālōi pashōu,  
 leave." He far was was-coming so his father saw,  
 hāi thē gou gē kīnīr thōu. pūcī rājōu  
 running having-made went and embrace made. Son said





"mō khaddā pāṭa-jomāṭat bīos, tū jo gā mātē  
 "God truly from cursed became, thee from also cursed  
 bīos, cā mō laic no hōs "thei pūch hñ" the  
 became, now I worthy not am "thy son he-is" having-said  
 fāṭā rāzān." māloi nōṭkarū sei rñjon "mātē mātē  
 people may-say: Father servant with said "good good  
 poce kṭāi nleṛē būnāi, hāgū dē hāṭsalo  
 garments having-brought him-ye put-on, finger in ring,  
 peorā paezār, thulo bāṭhō' grēi hāṭi thāi,  
 feet-to shoes, fat calf having-brought lawful make (i.e. kill),  
 bēn khōn, khūhālten thōn, mei ān pūch mñō  
 we may- eat, joy may-make, my this son died  
 cē jenōi ālo, nōtau laido." sēsei bārū pūch  
 now alive came, was-lost, was-obtained "His big son  
 dōli dā āllo, to gozērē ālo, to dīrān' bāṭhōnei  
 field in was when house-to came, then drum beating-of  
 hāṭāi gūn'lo, ēk nokārāṭān hō thāi tapōs  
 noise heard, one servant-to hullo having-made inquiry-  
 thou "jok bilei?" soṣē rñjon "thei lē'kho zā ālo  
 made "what became?" He said "thy little brother came,  
 māloi ēsei kīria thūlo bāṭhō' hāṭi thān  
 father his sake fat calf lawful caused-to-be-made  
 āsēgi cē mātū khacū laido." so roṣ  
 for-this now well evil was-obtained." He angry  
 bilo, āzhōra ne bozhe; ēsei māli dārō gē  
 became, upwards not was-going; his father out having-gone  
 ā-iaunī lom'lo. pūci rñjon "ōkē mō ācāk kāl khīzmāt  
 t.-teach began. Son said "see I so-many years service  
 thāi, thō mūrā karē gē ēk hāṭi gā ni dā, mō tomi  
 did, you me-to ever even one goat even not gave, I own  
 somāṭi sōi tōmashā' thēm-bīle." māloi rñjon "pūch  
 companions with fun may-make." Father said "so  
 tū hāmēsh mō sōi hō, jok mei hō se thei hō, khūsh  
 thou always me with art, what mine is that thine is. joy  
 thōni gē khūsh bōni mātē bēi, thei āu zā mñō cē  
 to-make and joyful to-be good is, thy this brother died, now  
 jenōi ālo, nōtau laido."  
 alive came, was-lost was-obtained."

## Notes.

"thei pūch hñ" hñ jalsē nīzān, that people should speak  
 saying (thē) "he is thy son."

Mātē mātē poce, not "very" good garments but various  
 good garments. The repetition of the word gives a dis-  
 tinctive, not an emphatic sense.

mñō khacū laido: mñō khacū means simply mñō,  
 good or well.

A comparison of the above texts with the paradigms of the  
 grammar will illustrate the fact that little attention is paid to  
 unaccented vowels a, e and i seem almost interchangeable;  
 similarly o and u are used indifferently.



## PRONOUNS.

	Singular.	Plural.
Nom.	mīh, I	be, we
Gen.	myā	īso
Dat.	mīyē, mīyē (also mīyē)	īsojē, āsoyē
Prep.	mī (also mī)	āso
Ag. I	mī	īsozlhā
Ag. II	mīso (also mīso)	bēsū
Nom.	hī, thou	hē, you
Gen.	hō	hō
Dat.	hūjē, tūjē	hōjē, tōjē
Prep.	hū	hō
Ag. I	hō	hōzlhā
Ag. II	hōsē	hōzlhā
Nom.	so, he; fem. se	sē, they
Gen.	āso	āso
Dat.	āsojē	āsojē
Prep.	āso	āso
Ag. I	āso	āsozlhā
Ag. II	āso	āsozlhā

Fem. nom. sing. is *se*, otherwise the fem. does not differ from the masc. The *se* in the second plur. is like a sharply hissed *s*. The *l* element is faint and the accoustic effect is almost like *ss*.

The syllable *-et* after a vowel is often pronounced *-ē*.

Before the preposition *nīhā*, with, the suffix *-et* is added to the root, as *āshpīsi nīhā*, with a horse. The other words declined above like the following forms: *zauusi*, pugasi, *hāhāi*, sāzūsi, *āzlhāi*; pronouns: *mīso*, *īso*, *hō*, *hōjē*, *āso*, *āsojē*, *āso*, *āsojē*. Thus *īso* *nīhā*, with us; *āso* *nīhā*, with him.

The prep. *pātēno*, behind, has the same construction, and we have *hīsi pātēno*, behind thee; *mīso pātēno*, behind me; *zauusi pātēno*, behind the brother.

The prep. *hāhāi*, upon, is added directly to the root: *āshpī hāhāi*, on the horse; *gōgā hāhāi*, on the house; *shā hāhāi*, on the head.

The accus. has generally the same form as the nom. This is the case with the words given above except *pus* which has accus. *puh*.

The genit. is used as an adj., and changes for gender and number of noun possessed, but not for case. Thus, we have *mīh*, my, when agreeing with a sing. masc. noun. If the noun possessed is fem., it becomes *mī*; if plural, *mīyē* or *mē* for both

masc. and fem. Similarly for the other pronouns we have: — *hō*, our, *hōjē*, *hō*; *hō*, thy, *hōjē*, the; *hō*, your, *hōjē*, *hō*; *hō*, his, *hōjē*, *hō*; *hō*, their, *hōjē*, *hō*; and for nouns: — *hōjē*, of a horse, *hōjē*, *hōjē*, and so on.

## DEMONSTRATIVE PRONOUNS.

	Singular.	Plural.
Nom.	anī, this	anī
Gen.	anī-sū	anī-no
Dat.	-sūjē	-nojē
Prep.	-sū	-no
Ag. I.	-sū	-nozlhā
Ag. II.	-sū	-sē
Nom.	zho, this	zhiē
Gen.	zho-sū	zhiē-no
Dat.	-sūjē	-nojē
Prep.	-sū	-no
Ag. I.	-sū	-nozlhā
Ag. II.	zho-sū	-sē

The Ag. II. in these two pronouns distinguishes number by the change of vowel, the sing. being *anū*, *zho*, and the plur. *anūjē*, *zhojē*.

*anī* or *anū*, this has Gen. *anī*; Dat. *anījē*; Prep. *anī*; Ag. I. *anī*; Ag. II. *anī*.

	Nom. pēno, that (over there)	pēno
Gen.	pēno-sū	-no
Dat.	-sūjē	-nojē
Prep.	-sū	-no
Ag. I.	-sū	-nozlhā
Ag. II.	-sū	-sē

## INTERROGATIVE PRONOUNS.

*koi*, who?, makes Gen. *ke-so*, Dat. *-sūjē*, Prep. *-sū*, Ag. I. *kyē-sū*, Ag. II. *kyē-sū*.

Indeclinables are *zho*, *zhiē*, what?, *kūchē*, *kūchē*, how much or many?, also *hōjē*, *hōjē*, so much or many.

*hōjē*, both, is distinct from *hōjē*, we also.

*hōjē*, *hōjē*, all, when used with a noun or pronoun takes the case endings, as Ag. II. *hōjē*, we all, not *hōjē* *hōjē*.

## ADJECTIVES.

The only adjectives which change for the gender and number of the noun qualified are those which end in *-ū*; they have masc. sing. *-ū*, fem. sing. *-i*, m. pl. *-ō*, f. pl. *-i*.





GYŌNG, lake.

Plural.

Singular

ginh

Imperat.

Fut.

Past

Pres. Part.

Plupl.

GYĀLOS.

Fut.

phoſſon

phoſſōng, tear.

Plupl. phoſſſos

Past phoſſſs

Imperat. phſſſon th

-ēā Fut -ēm

Past -ās.

pyōnu, drink.

Singular.

Plural.

Imperat.

Fut

poh

pſſon

pſſe

pſſe

pſſſs

pſſā

pſſau

Fem. pyēs pſe pl: plur. as for masc.

Imperat.

Fut

eh

ēm

ē: fem āi

ēi ōu: fem. ōu

masc. fem.

ōu-ās -ās

āi

ēi

ālos or ālos, both like ālos: fem. āi(y)s or

āi(y)s.

bozhōng.

Imperat.

Fut

boh

bozhōng

-ēā

-ēi

-ēi

-ēi

-ēi

another form is--

gyēs

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

gyē

mſyōng, die.

Imperat.

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

mſyōng

Fem.

mſyōng

-i

-i

-is

-tsh

-i.

khſyōng, ascend.

Imperat.

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

Pres. Ind.

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

Past.

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

Fem.

khſyōng

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

Past.

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

Pres. Part.

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

Past.

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

Fem.

khſyōng

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

-yſ

Past.

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng

khſyōng



**முடிவுரை**

the state. "Much"

also simple cell *ca* (not *ca*). Forms from this root are not found in other parts of the verb.

Future Past	medium mutation.
----------------	---------------------

byōna, sit.

Imperati.	beih	lāi
Eut.	bēn	byōn
	bē	lyāt
	bēi	bēn

Pres. Ind.	masc. fern.	masc. fern.
	bem-us	byon-äs
	bvan byaf	bvæt byät
	bvan byaf	bvan-bä -i.

## Introdução, rise.

linperat	huta'	-ah'
Eut.	hutam	Past
		hutilos.

bilos	hōny, be, become
bilo	
bil	

Fem. *bīlās* *bīlā* *bīl*: plur. *āl* for masc. *tu koi hīlo*, who are you?

lezhōu, he obtained, meet (Ūrdū wīlnā).

**Fut.**      ləzɿ-a-m, -m  
              ləzɿ-ŋn

Past  
Indrös: fem. lervia

The construction of this verb is remarkable. It takes the *dat.*, like the Urdu *inlā*, and yet agrees in person and gender with the word which is in the *dat.* case. Thus we have—

more paisa lēzhīm, I shall get a pie. A literal translation of this in Urdu would be mujhe paisa milīgā.

võõ hõrõn mõõ lõdvõs, mõõ husband met me. Literõl  
Õrdõ: mõrõ sjaubõr mõõhe mõi.

One might try to explain this as meaning: "I got me my *uu. raad*," but this use of the lat. is not otherwise found in the language; moreover the word for "my" would have to be not *my in*, but *tona. own. Urdū āpnā*.

**ADVERTIS:**

## STUDIER-ALS

30 hā(h)  
 31 bā gā sē(h)  
 32 qā  
 33 bā gā hōāā  
 40 dubyō(h)  
 45 dūbyō gā pōāh  
 50 dūbyō gā dāi  
 58 dūbyō gā kūtāi  
 60 qā bīyō(h)  
 63 qā bīyō gā qō  
 70 qā bīyō gā dāi  
 74 qā bīyō gā oōdēi  
 80 oar byō(h)  
 87 oar byō gā sāt  
 90 oar byō gā dāi  
 96 oar byō gā sōi  
 100 qāēl, sūyēl  
 300 qāēl  
 619 sē, shēl gā kuni(h).  
 half is bārai.

ADVERTISERS.

Thē, the Conjunctive Partic. of thýōng, "to do," is used to make adverbs generally of manner, as—  
 om thē, in an upward manner, upwards,  
 klār thē, in a downward manner, downwards.

## Index

karē, when?	āsh, today
karē, when	lōstā, tomorrow
kotē, now	bvelā, yesterday.

## Preface.

uni, here	kōn, where
anōñ, hence	on, upwards
uni qak, up to here	khār, khari, down, downwards.
adi, there	on the ground
adēū, thence	lūr, far
adi qak, up to there	ēg, near
kōn, where?	muchōrō, forwards.

SHIHL()

hōo, very: hōm. lāi  
hōhē, very much



dā, interrogative particle. Another word dā is a conjunction or.

## PREPOSITIONS.

- mēzhlē in front of  
mūchō, in front of  
dāh, up to  
zho, zhoto, from, than  
rē, to, to
- gē, with (instrumental), by  
means of  
āzhlā, upon  
nīlā, along with  
pātānōh, behind  
-o, -ō, from

## CONJUNCTIONS.

gā, gē, and also

dā, or

*Translation of the Sentences of the Linguistic Survey of India.*

221. thō ōm zhoek rāzau ? thy name what are-saying they ?  
what is your name ?
222. mī āshpīe kēā harizī hī ? this horse-to how-many  
years become (are) ?
223. aūtō Kashmirī dāk kēānk dūr hī ? hence Kashmir up-to  
how-much far is ?
224. thō babo gōzē kēānk pē (or pus) hī ? thy father's  
house-in how-many sons are ?
225. āsh mī dīro āhs yāz : today I far-from came having-  
walked.
226. mīō pīcō pūchē anisu mūhī aris : my uncle's son-to this  
woman we brought. we married this woman to my  
uncle.
227. shō āshpīe pāton gōz hān . white horse's saddle house-  
in is.
228. āshpī pātānēh : horse saddle, saddle the horse
229. mī ānbo (or āso) bīhā hō (or boche) kūtās : I this boy  
much beat.
230. kōro khān āzha has dī thēm (or thēn) sūti : hill's top  
upon sheep (or goats) he-is-milking-graze there, i.e.  
he is grazing them.
231. āshpī zhe bātī khānī bōi hān : horse upon tree under  
sitting he is.
232. āso zāua zhoto āsī sis bāri hī : his brother from (i.e.  
him) his sister big is, i.e. is bigger.
233. aniso mūli hān dū rophe gē bagai : its price is two rupees  
and a-half.
234. mīō mālo cūno gōzē bīnā : my father little house-in is-  
sitting (living).
235. anī ropī dēh āsīyā : this rupee give him-to.
236. anī rophe āsī zho arēh . these rupees him from bring.

237. āsē ekōkē kūtē rēzhu gē gānāh : him well having-bent  
rope with bind.
238. sinū zho woi arēh : river from water bring.
239. mīō zho mēzhlē mēzhlē (or mūchō mūchō) gēh : me from  
in-front in-front walk
240. tūsi pātānōh kēso hāi dō ? thee behind whose boy is-  
coming ?
241. thō kēso zho mūli gāyā ? thou whom from with-price  
hadst-taken (it) ?
242. pētān gāmo vāngvāl zho mī mūli gāyā : that village-  
of shopkeeper from I with-price had-taken (it).

*Notes.*—222 harizī, plur. of haris : see next note. 227 gōz,  
from gōs : nouns ending in s, sh, s, inflect in z, zh. z. 237  
rēshū gē : gē of instrument. (first gē 239 mēzhlē mēzhlē,  
mūchō mūchō : repetition shows distribution in time or space.  
Here it means "keeping in front all the time."

## VOCABULARY.

- after, pātānōh  
along with mūli  
also, gā, gē  
am, hāos  
and, gē, gē  
any one, koi  
anything, zhoek, zheik  
are, hās, etc.  
ascend, khuzhōnu  
as, zākūn  
back, n., dāki  
back, n., pātānōh  
bad, āsako  
be, become, bōnu  
beat, v., kōiyōnu  
before, mēzhlē, mūchō  
behind, pātānōh  
big, hāro, hāyū  
bold, begā  
boy, bāi  
bring, arōnu (not ?)  
brother, zā  
bull, dōnu  
buy, gāyōnu : see "take"  
camel, āli  
cat, pāshu : female do., sēyi  
pig, pāshu
- cock, kokō : see "hen"  
come, ōnu  
cow, gāo  
daughter, dī(h)  
descend, vāzhōnu  
die, mīyōnu  
do, thiyōnu  
dog, shī : female do., sēyi shī  
down, downward, khāri, khār  
drink, pōyōnu  
duck, bākā  
ear (on body), kon : plur. kōni  
eat, khōnu  
eight, āsī  
eighteen, āstāi  
eighly, carhyō(h)  
eleven, ākāi  
eye, āchē  
face, muk  
fall, dīzhōnu  
far, dūr  
farmer, zomūdār  
father, māi, mālu, mālo  
female, nī, sēyi  
fifteen, pūzūlei  
fifteen, thūyō gā dī  
fire, phā(h)



